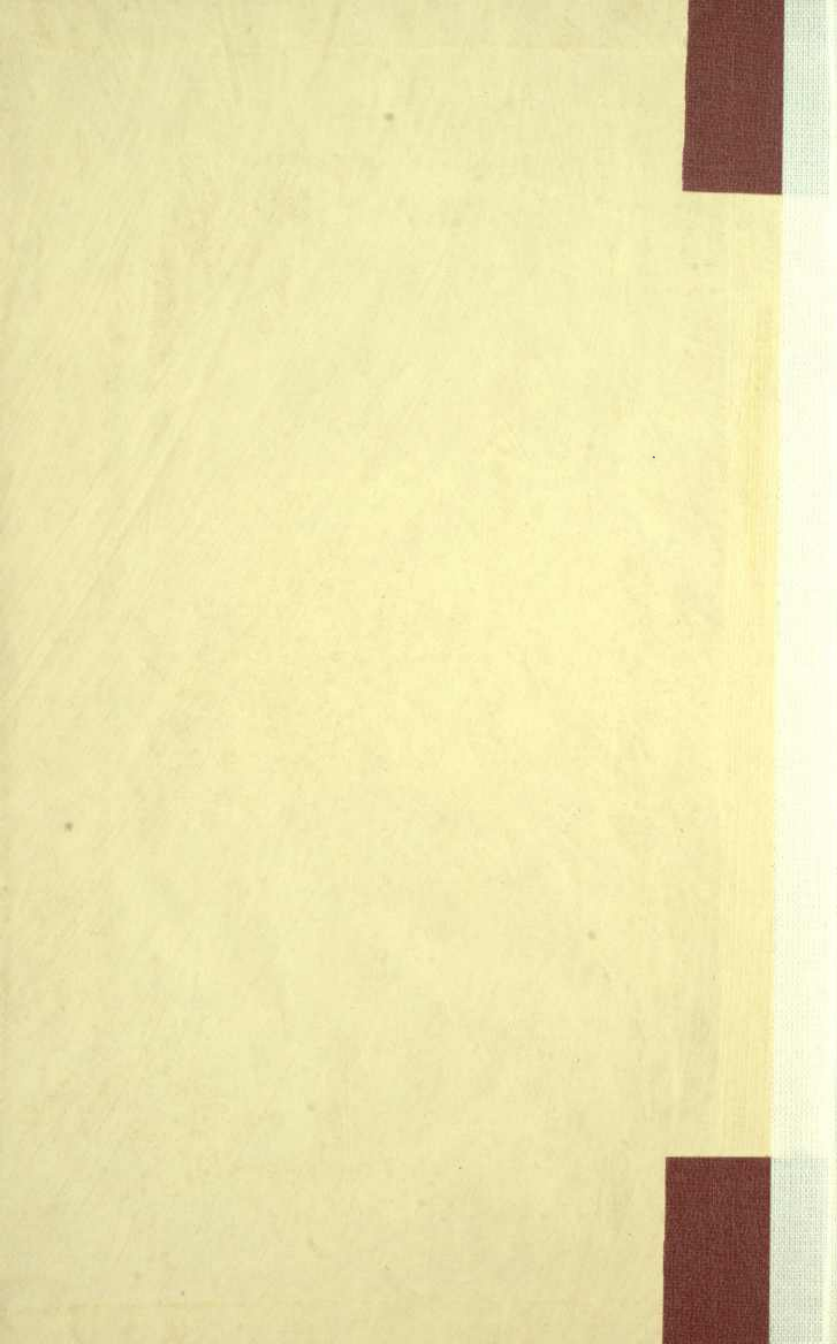


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+ J. O'Mahony

SERMONS.

Rev. J. O'Mahoney

SERMONS
ON
ECCLESIASTICAL SUBJECTS.

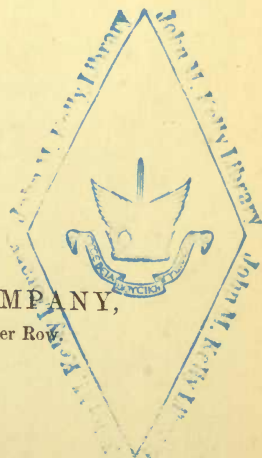
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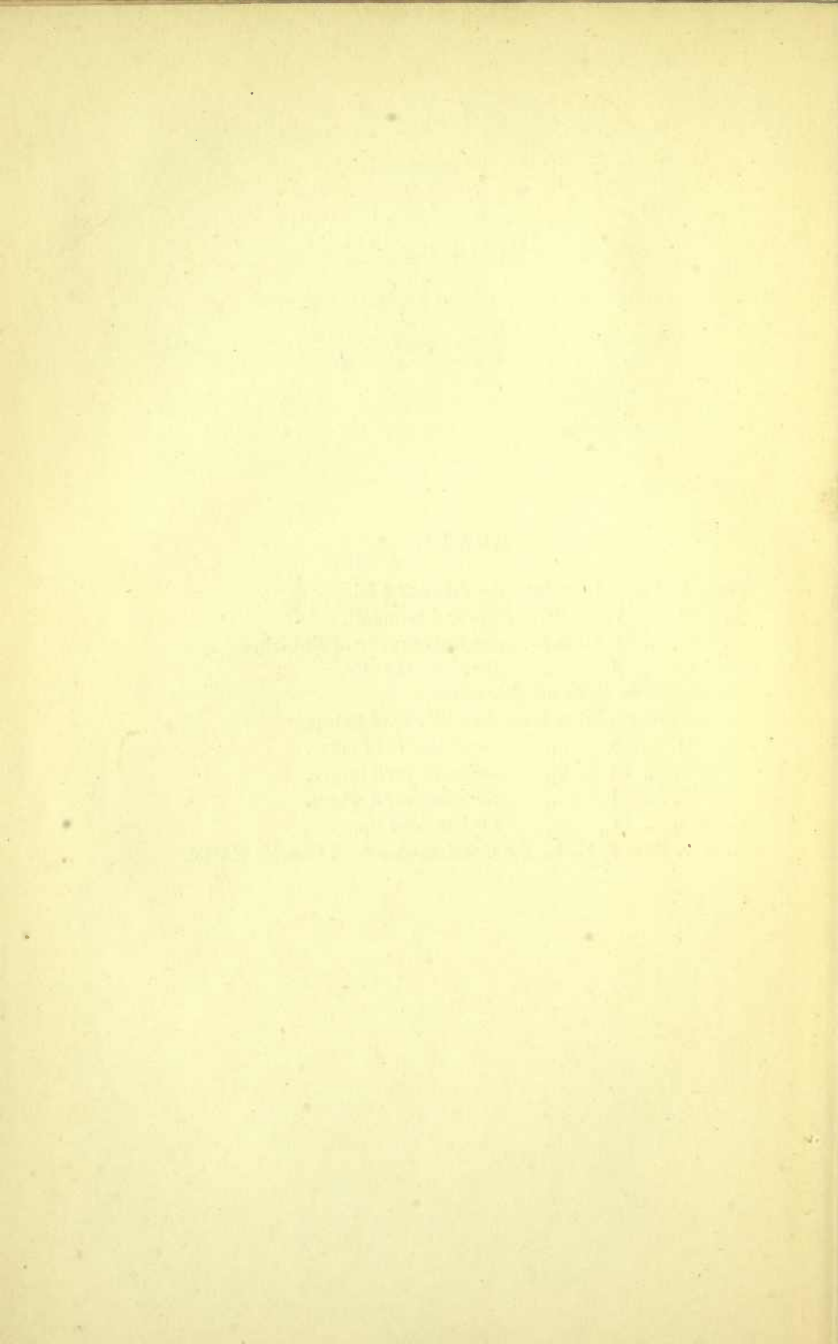
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ERRATA.

- Page 5, line 6 from foot, *for* *àèl* *read* *î àèl*.
,, 46, ,, 7, *for* *Scrougall* *read* *Scougall*.
,, 98, ,, 2 from foot, *for* *Eutyclus* *read* *Eutyches*.
,, 141, ,, 9 ,, *for* *ripe* *read* *rife*.
,, 142, Note, last line, *dele* as yet.
,, 227, line 6 from foot, *for* *Souls* *read* *Saints*.
,, 231, ,, 8 ,, *for* *offices* *read* *office*.
,, 253, ,, 10 ,, *for* *large* *read* *larger*.
,, 307, ,, 9 ,, *for* *when* *read* *where*.
,, 353, ,, 14 ,, *for* *life* *read* *lip*.
,, 425, lines 6, 17, 25, *for* *Charlemagne* *read* *Charles Martel*.



THE RELATIONS OF ENGLAND

TO

CHRISTIANITY.

IF the constant and increasing press of active work, which, for the last ten years, has rendered it difficult, if not impossible, for me to find the quiet or time necessary for writing, will hereafter permit, it is my purpose to publish in succession three small volumes, of which the present is the first. In this will be found a number of Sermons on subjects of an Ecclesiastical and Historical kind. In the second I intend to treat of questions which relate to the foundations of the Faith; and in the third, of matters of a practical and devotional sort. I am only induced to publish by a conviction of the vital nature of the truths which may be contained in them. The sacredness and sovereignty of divine faith makes it a duty to use words as the sincere medium of thoughts, and to use the fewest and the simplest that will convey our meaning. In such words I endeavoured for many years to say all that I knew of Truth to those who then would listen to me. I have had no other motive than a perpetual and

ardent desire to give to others the truth as God had given it to me. I am fully conscious of the great imperfection of the books which I wrote, while as yet I knew the revelation of the day of Pentecost only in a broken and fragmentary way. As I saw the truth, so I spoke it; not without cost to myself. But I had no choice. I could not but declare that which was evidently to me "the truth as it is in Jesus." The works I then published, even without the private records I have by me, are enough to mark the progressive, but slow, and never receding advance of my convictions, from the first conception of a visible Church, its succession and witness for Christ, to the full perception and manifestation of its divine organization of Head and members, of its supernatural prerogatives of indefectible life, indissoluble unity, infallible discernment, and enunciation of the Faith. Of those books I will say nothing, but that even in their great imperfections they have an unity, that is of progress, and a directness of movement, always affirming positively and definitely such truths of the perfect revelation of God as successively arose upon me. I was as one *manu tentans, meridie cæcutiens*, but a divine Guide, as yet unknown to me, always led me on. I can well remember how, at the outset of my life as a pastor, as I then already believed, the necessity of a divine commission forced

itself upon me: next, how the necessity of a divine certainty for the message I had to deliver became, if possible, more evident. A divine, that is, an infallible message, by a human messenger is still the truth of God; but a human, or fallible message, by a messenger having a divine commission, would be the source of error, illusion, and all evil. I then perceived the principle of Christian tradition as an evidence of the Truth, and of the visible unity of the Church as the guarantee of that tradition. But it was many years before I perceived that such a Christian tradition was no more than human, and therefore fallible. I had reached the last point to which human history could guide me towards the Church of God. There remained one point more, to know that the Church is not only a human witness in the order of history, but a divine witness in the order of supernatural facts. It was not my intention when I began to enter into these details. I have never done so in public till now, and I hardly know whether to cancel what I have written, or to proceed in what I have to say. I have never thought it necessary to publish the reasons of my submission to the Church of God. I felt that those who knew me knew my reasons, for they had followed my words and acts: and that they who did not know me would not care to know. I felt, too, that the best expositor of

a man's conduct is his life; and that in a few years, and in the way of duty, I should naturally and unconsciously make clear and intelligible to all who care to know, the motives of faith which governed me in that time of public and private trial. Eleven years have passed since then, and I may now gather together a few of the declarations of faith which the duties of my state have required of me. On reading them over for publication, I am struck by the unity, almost to sameness, which runs through them. I find in them also the natural and final result of the truths and principles which run through the works written in the preceding thirteen years. The reader will not, I hope, be weary of the frequent recurrence, I might more truly say of the perpetual presence, of three great truths, which pervade the following pages: I mean, first, the presence of our Divine Lord Jesus Christ in the Church, not only as its Head, but as the Fountain of life, intelligence, and action, both in the interior realm of its spiritual perfection, and in its exterior manifestation and jurisdiction over the nations of the world. Secondly, the divine organization and supernatural fruitfulness of the mystical body of the Visible Church on earth. Thirdly, the perpetual presence and office of the Holy Ghost as the personal and divine Teacher of mankind, from which flow two divine laws or endow-

ments of the Visible Church, the one its infallible voice, the other its indivisible unity.

Now, of these three truths, the last is that which converted the convictions of my reason into the consciousness of faith, and cast upon the fragmentary truths of my past life the full illumination of the day of Pentecost. I can remember when it first began to rise upon me. As I have already ventured so far with personal narrative, for the first time, and perhaps for the last, I will go on. When a well known work on *Development of Christian Doctrine* came out, I felt compelled to examine into the nature of faith and the principles of divine certainty. The subject arose progressively and in order before me. I saw first that the matter to be ascertained and identified is the revelation of the day of Pentecost. Secondly, that the *κρίτηριον*, by which it is to be ascertained and identified, is the tradition of the Church, including Holy Scripture as a part of that tradition. Thirdly, that the *κριτής* whose discernment alone can apply this criterion, must be not the individual, but *ἡ ἐκκλησία*, the Church in every age. And, fourthly, that the *κρίσις*, or process of discernment by which the Church is to identify truth, if it be only the intellectual powers of its members taken collectively, would be no more than natural and fallible, and there-

fore could afford no basis of divine certainty for faith. And, lastly, that as the Church is a supernatural creation, supernatural in its origin, its attributes, its action, and its office, then certainly the discernment by which in all ages, from the first to the nineteenth, it identifies the Faith once delivered to the Saints, must likewise be supernatural, and therefore infallible. I remember how the words of Melchior Canus used to return upon me, "Consensus sanctorum omnium sensus Spiritus Sancti est."* And I saw that the "consent of the Fathers" was an inadequate and human conception of a higher and divine fact, namely, of the unity of illumination that flows from the Presence of the Holy Ghost in the Universal Church and inundates it with the perpetual light of the day of Pentecost. I remember also how the words of Melchior Canus to Cajetan expressed my surrender to himself: "Vicimus utrique; uterque nostrum palmam refert; tu mei; ego erroris."† This truth, which has governed all my later life, came upon me gradually, slowly, and at first dubiously, at the time when the tumults about the See of Hereford were giving place to the tumults about the Sacrament of Baptism. I had believed in, honoured, and served the Church of England, in the belief that it held and taught the whole revelation of the faith. When I came to

* De Locis, Theol., lib. viii, c. 3.

† Ibid.

see that the revelation of faith is preserved in the Church by the presence and assistance of a divine and infallible person, I was wont to say that the churches of Rome and England, though they be in popular opposition, and even in verbal contradiction, must be in substantial agreement. I had by that time a profuse and immutable conviction that the Holy Ghost perpetually and infallibly guides the Church, and speaks by its voice. I lingered still in hope that the Church of England was a part of that Church in which He dwells and through which He perpetually speaks. "*Me lusit amabilis insania,*" which the facts before my eyes rudely dispelled. As a disciple of the Church of God, infallible in all ages, by virtue of the perpetual presence and assistance of the Spirit of Truth, I had no decision to make. The Church of England forsook me, not I it. Through it I had believed in the Church of my baptismal Creed, and to that Church I returned with as much sorrow of the natural order as falls to the lot of most men in the trials of a life, but with a light of reason, and consciousness of faith, and peace of conscience, which more than overpaid all sorrows and sacrifices; and over which no shadow of a momentary doubt has ever passed, in the eleven years from that time to this. I have been in these years filled with wonder that in the blaze of light which came upon me, I was so slow

to perceive it. And I can only in it acknowledge the grace of our Heavenly Father, who opened my eyes at last. It is to me like the answer to an enigma, which, while unknown, baffles all our thought; when once known, is so self-evident that we can never forget it. All my life long I had been repeating my Baptismal Creed, "I believe in the Holy Ghost, in the Holy Catholic Church." I had learned to understand the first paragraph, respecting the Father and His work as Creator, and the second, respecting the Son and His work as Redeemer; but over the third paragraph, respecting the Holy Ghost and His work as the Sanctifier and Guide of individuals and of the Church, there was a veil. The Protestant Reformation had obscured it by contradictions and by controversies; Anglicanism had refined upon its meaning with a subtilty and an incoherence which rendered any definite exposition impossible. I had studied and analysed every Anglican writer I could find, who treated of the subject of the Church, as especially Bilson, Field, Laud, Hammond, Pearson, and Thorndike, besides many lesser authors. I found that hardly two of them agreed together, except in rejecting the visible and indivisible unity of the Church, and the supreme and universal jurisdiction of its Visible Head. I found likewise that they all alike rejected the perpetual office

of the Holy Ghost as the Divine Guide of the Church in every age. It then became manifest to me that, before I could understand the nature and office of the Church, I must first understand the mission and office of the Holy Ghost: and in the day in which I came to understand this third and last paragraph of my Baptismal Creed, the Church of God, one as God is one, numerically and indivisibly one: infallible in its knowledge, and in its enunciation of the Faith by reason of the perpetual in-dwelling and assistance of the Holy Ghost, arose in all its majesty before me. I saw then that, to understand the Creed of our Baptism, is to be a Catholic: and that in the day when we believe in the personality and office of the Father, Son, and Holy Ghost, we submit to the Church, which alone is Catholic and Roman.

Now, inasmuch as this one truth pervades all that is contained in this volume, I think it well to state it as adequately and explicitly as I can, within the narrow limits of a preface: and I therefore do so in the following words:

I. It is evident from Holy Scripture, that the Holy Spirit came on the day of Pentecost, to be the Guide and Teacher of the Faithful until the second coming of the Son of God. It is hardly necessary to offer proofs of this truth, but it may be well to define what

is the nature of the dispensation of the Spirit under which we are placed.

II. The Holy Spirit *came* on the day of Pentecost and yet He was in the world from the beginning; as God He shared with the Father and Son in the creation of all things, and He “moved over the waters.”—*Gen.* i, 2.

III. Also the Holy Spirit wrought in the servants of God from the beginning, illuminating and sanctifying Patriarchs, Prophets, Psalmists, and Saints.

IV. How then can He be said to come on the day of Pentecost? If He was already in the world, how could He be said to come?

V. The true answer is to be found in asking the same question respecting the Son of God. He also *came* into the world, yet from the beginning He was in the world, “the world was made by Him, and without Him was made nothing that was made.”—*St. John*, i, 3, and *Hebrews*, i, 2.

He was also with the Church in the wilderness, yet after 4000 years, according to promise and prophecy, He came: that is in *a new manner*, and for *a new purpose*. He came by Incarnation: that as a Man He might redeem the world, and become the “Beginning of the Creation of God.”—*Apoc.*, iii, 14.

VI. In like manner the Holy Spirit came in *a new*

manner and for a new purpose, with a fulness and perpetuity of His Presence unknown before.

VII. We see in Holy Scripture that the dispensations of God are progressive, succeeding and perfecting one another. The Law was "a shadow of good things to come;" the Gospel is the substance.—*Heb.*, x, 1.

Under the Law individuals were illuminated; under the Gospel it is promised they shall "all be taught of God."—*St. John*, vi, 45. Before the day of Pentecost individuals here and there were gifted with Vision and Prophecy, afterwards as Joel foretold and St. Peter interprets, the Spirit shall be "poured upon all flesh."—*Acts*, ii, 17. That is to say, the fulness of the Spirit shall be given in the Kingdom of Jesus Christ.

VIII. Our Lord reveals this progression in the dispensations of God when He says: "It is expedient to you that I go, for if I go not, *the Paraclete* will not come to you, but if I go, I will send Him to you."—*St. John*, xvi, 7. As the Father had sent the Son, so the Father and the Son shall send the Holy Spirit.

St. John writes (chap. vii, 39): "As yet the Spirit was not given, because Jesus was not yet glorified." The coming of the Holy Ghost was purchased by the Incarnation, Passion, Resurrection, and Ascension of the Son of God.

IX. Our Lord also points out the difference between His own sojourn upon Earth and the abiding of the Holy Spirit. "I go unto the Father." "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever."—*St. John*, xiv, 13, 16.

The dispensation of the Son visible upon Earth was *transient*; the dispensation of the Holy Spirit invisibly dwelling in His stead is *perpetual*. The Second Person in the Holy Trinity has reascended; the Third Person has descended to dwell in His place until the Son of God shall come to judge the world.

X. The office of the Holy Spirit is declared by our Lord to be "to lead into all truth;" "to bring all things to mind;" "to show things to come;" "to take of the things of Christ, and show them unto us."—*St. John*, xiv, 26; xvi, 13, 15.

XI. But on all this there can be no question. We are under the dispensation of the Spirit (*II Cor.*, iii, 3, 6,) as St. Paul argues, contrasting it with the dispensation of the law. And, therefore, we are under the *guidance* of a Divine Teacher, as truly as the Apostles in Jerusalem. They were guided by the Son of God personally and visibly; we, by the Spirit of God as personally though invisibly present with us.

XII. And the office of the Holy Ghost, as the

guide and teacher of the faithful, is as full and perfect in all its powers and prerogatives at this hour, as it was on the day of Pentecost. It is identically the same office, and has been perpetual to this day.

XIII. For in what does the office of the Holy Spirit consist, but in illuminating and sanctifying the elect servants of God? This is a perpetual work, and will continue until the last of the elect shall be gathered in at the coming of Jesus Christ.

XIV. And what are the means and instruments of illumination and sanctification but the doctrines of Truth and the Sacraments of Grace? The Doctrines and Sacraments, therefore, are, and ever shall be, perpetually and divinely preserved, until the works of which they are the means and instruments shall be fully accomplished.

XV. These reasons, which, if need be, might be much expanded, prove that the Holy Spirit is at this hour, as he was in the beginning, the Guide and Teacher of the Faithful; and that they are under a Divine authority, and stand related to the invisible presence of a Divine Person, as truly present in the midst of them, as our Divine Lord was present among the Apostles and Disciples at Jerusalem.

It is also evident from Holy Scripture that the Church is the organ whereby the Holy Spirit teaches

the faithful. There is no controversy between the Catholic Church and those who hold the doctrine of the Holy Trinity on the following points:—

I. That the Holy Spirit is a Divine Person.

II. That He is now present in the world.

III. That He guides and teaches the faithful, one by one, if they seek His illumination as they ought.

But one point—and a chief point of the office of the Holy Spirit—yet remains to be stated. And this point is denied, so far as I know, by every Communion separated from the Catholic Church by, or since, the Protestant Reformation.

I mean that the office of the Holy Ghost is not only to guide and teach individuals one by one as He did before the Day of Pentecost, but also since that day, *to guide the mystical Body of Christ*, which is the Church.

It appears to me, that all who reject this truth fall back into the state of man under the Patriarchal or Mosaic Dispensations, before the Son was yet incarnate, or the Gift of Pentecost bestowed upon the Church.

IV. The effect of this retrogression in the dispensations of God, is that the Gospel is lowered to the Law; the substance to the shadow.

The Jewish Church is supposed to be a parallel to

the Church of Christ; its declensions are assumed as proofs that the Universal Church may likewise err.

V. Now there is one impassable barrier of difference between the Jewish Church and the Church of Christ.

The Jewish Church was not the Mystical Body of the Incarnate Son: it had no divine head in Heaven: it was not inhabited by the Personal Descent and indwelling of the Holy Ghost.

And that because the Son was not yet Incarnate, nor “the Spirit yet given.”

VI. The Church, therefore, or Mystical Body of the Incarnate Son, is a new creation of omnipotence, of which there were of old types, shadows, and promises, but nothing like in kind.

VII. St. Paul's Epistle to the Ephesians sets before us the formation and constitution of this Mystical Body, connecting it with—

1. The Ascension of the Incarnate Son into Heaven, and—

2. The Descent of the Holy Ghost.

In chap. iv, he says, that by the Ascension God hath put all things under His feet (*i.e.* of Jesus Christ), and gave Him to be Head over all things “to the Church which is His Body, the fulness of Him that filleth all in all.”

He carries out the same doctrine, saying—

One body and one spirit, "wherefore He saith, ascended on high, He led captivity captive, and gave gifts to men. Now that He ascended, what is it because He also descended first into the lower parts of the Earth? He that descended is the same also that ascended above all the Heavens, that He might fill all things."

We have here the Ascension and the gift of the Holy Spirit, whereby the head fills the whole body.

Then immediately follows the constitution and formation of the body.

"And he gave to some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and doctors, for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ until we all meet into the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fulness of Christ."

We have here a visible Ministry of Pastors guiding and uniting a visible body, ordained, consecrated, and illuminated by the descent of the Spirit.

Then follows the end for which this visible body was constituted, viz., *the unity and certainty of faith*. "That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine,

by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive; but doing the truth in charity we may in all things grow up in Him, who is the Head, even Christ. From whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.”—ch. iv, 4, 16.

IX. Now in these passages we have revealed to us a new mystery, newly created by Divine Omnipotence, of which the former dispensation of God before the Incarnation of the Eternal Son, had no likeness or precedent.

The Apostle sets before us:—

1. *The Head*, glorified at the right hand of God; being Himself both God and man.

2. *The Body*, made up of all the Saints of God in the world unseen, and the visible side of the Apostles, Pastors, and Faithful upon Earth.

3. *The Mystical Person* made up of both the Head and the Body, inhabited, illuminated, compacted, and perfected by the Descent and Presence of the Holy Spirit.

X. It is further evident:—

1. That this mystical Person, which in the Epistle to the Corinthians he calls “Christ,” is a Society not

only *morally* one by perfect union, but *numerically* one by indivisible unity.

2. That it is organised and compacted part with part, and bound together as the limbs and members of a living man.

3. That it contains in itself a perpetuity and succession: a power of self-edification and self-production in virtue of the Divine Life, which from the Head descended to dwell in it.

4. That one great end of its constitution is the perpetuity of Truth and the Unity of Faith.

5. That its authority is divine and changeless, not human, "tossed to and fro."

6. That the members of this body are guided and preserved from being carried about by inherence as members in the body.

That *they* depend on the Body, not the *Body* on them.

7. That this body as a whole is the dwelling place of the Spirit, and the organ of His guidance and teaching.

XI. Now this is the point where, so far as I can understand them, all opponents of the Roman Catholic Church since the Protestant Reformation reject the office of the Holy Spirit.

They admit His teaching in individuals, but deny His perpetual guidance of the body.

The former is as old as Creation, the latter is part of the dispensation of which the beginning is to be found in the Incarnation of the Son of God.

XII. And the point is characteristically the mystery of the Holy Spirit, reserved for the latter times of grace; so that to reject it is to reject a vital part of the mystery of the Holy Trinity, as it is revealed in relation to the redemption of the world.

XIII. Between the office of the Son and the office of the Spirit of God, there is an analogy.

The Son was manifest in a Natural Body, that is the Manhood which He assumed to Himself.

The Holy Spirit is manifest in a Mystical Body, which He assumed as the Temple in which to dwell, and the Organ through which to teach and work in the world.

Again,

The Godhead and Manhood in Christ were united by an act of the Divine Will, never again to be parted.

In like manner,

The Holy Spirit is united to the Mystical Body by an act of the Divine Will, and though individuals may fall from the Body, the Body can never be parted from the Spirit of God, who dwells in it.

XIV. The difference, therefore, between the Union

of the Holy Spirit with the Soul of each individual, and His union with the Body of Christ, is that the former union is conditional, and depends on the human will; the latter is absolute, and depends on the Divine Will alone.

XV. Individuals are on probation; if they believe, repent, obey, persevere, the union between them and the Spirit of God endures; if they will not persevere, it is dissolved.

But the Body is not on probation, it is not an individual, the union between it and the Spirit of God cannot be dissolved.

XVI. All individuals may fall away from grace, and are therefore defectible, but the line of the faithful is indefectible.

XVII. Our Divine Lord said:—

“On this Rock I will build my Church, and the gates of Hell shall not prevail against it.”

The perpetuity and indefectibility of the Church is thus divinely revealed; and this includes the perpetuity and indefectibility of the Faith on which the Church is built.

If the superstructure be indefectible, much more the foundation: and the union of the Faith with the Church is therefore perpetual and indefectible. They are divinely united, never to be divided.

This is only another form under which to express the *indissoluble* union between the Spirit of Truth and the Church, the organ of His teaching.

XVIII. The same is the meaning of St. Paul, when he calls the "Church of the Living God the Pillar and Ground (*i.e.* basis) of the Truth.

The Church is the divinely supported repository of the Truth, and the organ of its Publication to the world.

XIX. The same again is the meaning of our Divine Lord's words:—

"A city seated on a mountain cannot be hid."

He intends to describe the Church one, visible, and manifest to all the world, the witness and Herald of the Revelation of God.

XX. The same again is the meaning of His words to His disciples, "Ye are the light of the world."

The instrument and organ of His Truth to the World is the visible society of the Faithful, that is the Church. He likens it to a light, self-manifesting and self-evident, revealed by its own nature. And He adds, as explaining His own design, and the end for which He would constitute His Church visible in the world, "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the House."

If the Church be not the Organ of Truth, the candle is put under a bushel.

XXI. To pass from illustrations to the thing illustrated, we find,—

1. That our Lord constituted a visible body of Apostles.

2. That on the day of Pentecost the Holy Spirit descended on them, and, as St. Paul teaches in the Ephesians, filled and united the Mystical Body with a new, divine, inextinguishable Life, so that it became “One Body and One Spirit.”

3. That this Body, whether united at Jerusalem, or spread throughout the Earth, was absolutely *one*, both *morally* by perfect union, and *numerically* by absolute and Indivisible Unity; having One Lord, One Faith, One Baptism, One God and Father.

4. That its universality consists not only in mere extension, but in absolute sameness, continuity, and identity throughout the world.

That when this one Body spoke with authority, its claim to teach for God was, “It seemed good to the Holy Ghost and to us.”—*Acts*, xv, 28.

XXII. And, therefore, St. John writes to the faithful in unity with the Church: “Little children, it is the last hour, and as ye have heard that Antichrist cometh, even now there are become many Antichrists,

whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would no doubt have remained with us, but" they went out, "that they may be made manifest that they are not all of us."

"But you have the unction from the Holy One, and know all things."

"Let the unction which you have received from Him abide in you, and you have no need that any man teach you."—I. *St. John*, ii, 18, 19, 20, 27.

That is to say:—

Ye who are united to the one Mystical Body, which is the Organ of the Holy One, the Spirit of Truth, are anointed and guided by a Divine Authority, and have no need of human teachers, "That any man teach you, being taught of God."

XXIII. From all these testimonies of Holy Scripture it is evident—

1. That the Holy Spirit teaches in the world at this hour, and exercises in all its fulness of powers and prerogatives, the office of Illuminator, Guide, and Teacher, which He assumed on the Day of Pentecost.

2. That as the Organ of His Voice and guidance at that time was the one visible Society of the Apostles and Faithful, so now at this it is the one visible Society,

descended from them and spread abroad in undivided unity and perfect identity throughout the world.

To this I must add as a general conclusion:—

That it is impossible to reject the indissoluble Union of the Spirit of Truth with the Universal Church, and His perpetual guidance of the same, without rejecting a main and vital part of the office of the Holy Spirit, and therefore of the Economy of the Holy Trinity in relation to the redemption through Jesus Christ.

Such then, is the formal object of faith, the veracity of God revealing His Truth to us, and not only by an act of revelation eighteen hundred years ago, but also by sustaining His revelation, whole and inviolate, in all its fulness and integrity, through all times, and by proposing it to us by His Divine voice in every age. On this I do not purpose now to dwell, because I hope to do so more fully hereafter. But, inasmuch as in the following sermons I have frequently spoken of the relation of England since the Reformation, to the Church and to the Faith, and inasmuch as the limits of a sermon did not permit me to speak as fully as I desired, and in addressing Catholics it would have been out of season and place to say much, nevertheless, in publishing these sermons to take their fate among objectors and antagonists, it is necessary to speak more at large. I will, therefore, set down, at

least in outline, the basis on which the assertions in these sermons rest.

The more I have studied the religious and political history of England since the Anglican Reformation, and the more I have observed the currents of thought, the dominant tendencies in English society at this day, the more I have become convinced that the English people are upon an inclined plane. Men may strive to retard their descent, but it is inevitable. The laws of nature are not more irresistible and unerring than the law which generates unbelief from the first principle of private judgment. Even in our own lifetime, the advance of indifference, rationalism, infidelity, secularism, and atheism, both objective and subjective, is vast and perceptible. The last ten years have developed these evils as with a tropical growth: and the relation of England to the Catholic Church and to Christianity, and even to the Christian society of the world, are no longer what they were, when the men of our day first entered upon life. I can conceive the pity with which some will regard me, when I say that I trace this development of intellectual, social, and spiritual anarchy to one cause,—separation from the Holy See,—because separation from the Holy See is separation from the Universal Church, and to be separated from the Church is to be deprived of its divine

guidance and support. This I will endeavour briefly to verify by undeniable facts in the history of our country.

The prerogative of St. Peter in confirming the faith of his brethren is luminously manifested by contrasting the immutability of Rome with the vicissitudes of the nations of the Christian world. Of the Roman people alone can be said what St. Cyprian wrote, that among them a defection in faith had never been. Arianism and Nestorianism overcast the eastern nations, Donatism the southern, modern heresies the northern: but in Rome the divine tradition of the faith has descended in full and steadfast vigour through every age. Christian and Catholic by the very law of its life, it is the centre and the fountain of Christianity and of Catholicism to the nations of the world. Their relations to Christianity and to the Catholic Church may be measured by their relations to Rome. These given, the others are ascertained.

No nation, except perhaps Spain, has ever undergone such vicissitudes in its faith as England. Ireland, by its side, received the faith from its first apostles, and has continued immutable and constant to this hour. England, in everything of this world mightier and more imperial, has been twice disinherited of its faith, and has twice in great part received the gift of eternal life from Ireland.

My object is not so much to trace out the variations of England, but to exhibit its present relations to the Faith and Church of Jesus Christ. I shall, therefore, attempt no more than to indicate the phases of Christian life through which it has passed: from its first union with Rome to its present rebellion against the Vicar of our Lord; that is, in its British, Saxon, Norman, and Protestant periods.

England of the British, without doubt, received its regeneration from Rome, the source of its civil life and order; and its fidelity to the Christian Faith and Church is attested by the presence of its Bishops in the Council of Arles and of Sardica. When infected by Pelagianism of its own growth, it was cleansed by the Roman Pontiffs: and throughout its early Christianity we hardly trace it but in its relations to the Holy See.

When the vials which were poured out upon the Rome of the Pagans forced its legions to withdraw from Britain, and the whole island was submerged by an inundation of heathenism, the vigilant charity of the Roman Pontiffs drew once more the outlines of the Heavenly city upon its wasted soil, and the Catholic Church again arose as a fabric of light in the night-season, uniting, assimilating, and sanctifying the conflicting and discordant kingdoms of the Heptarchy. Then began the most beautiful epoch of English

history. At no time was England so purely Christian and Catholic as then: so child-like in faith, so docile to the Holy See. The wonderful influence of ecclesiastical legislation penetrated and possessed the whole land. Jesus, His Immaculate Mother, and His Saints, took Saxon England as their special inheritance. The whole civil life of the people and the whole subdivision of the country was governed by Faith. The prerogatives of the Prince and the decrees of legislatures were directed by the Church. The Bishops and Barons sat and legislated side by side, so that historians were wont to say that Parliament had the aspect of Councils. In the Courts of the Counties the Mass-Thane and the World-Thane sat in one tribunal, and administered the law with concurrent jurisdiction. Christianity was, as the English jurists used to say, a part and parcel of the law of England: and the Catholic Church was the form and mould of civil government. It was a time fruitful in saints from every rank and class: but, above all from the highest. A special grace was upon the royal houses. Some thirty Saxon Princes made pilgrimage to Rome: and some fourteen of both sexes took the habit of religion: many are upon the altars of the Church. It was Saxon England which first laid at the feet of the Successor of the Apostle the tribute of Saint Peter's Pence; and the Catholic world at this

day in renewing this oblation of filial piety render a tribute of Christian honour to the Island of Saints. It was during this period, that is, between A.D. 800 and 1000, the most eminently Catholic time in English history, that the foundation and the outline of the civil order of England which endure to this day were laid. The permanent principles and stable elements of its greatness descend to us from the ages in which England was the Island of Saints. We may take as the type and recapitulation of Catholic England the Saint and King with whom its purest Catholic greatness expired, St. Edward the Confessor, whose memory was long invoked by the English people under their iron masters. "The laws of good King Edward" became after the Conquest the burden of their lament and appeal, and the golden age to which they stretched out their hands in vain.

Then came a third period, in which the relations of England to the Holy See were extensively changed. It is not to be denied that in Norman England we see the first rise of the monarchy to its full stature and greatness. But it is in that same period that the first seeds of its modern evils, including even the so-called Reformation, were cast. With the Norman entered into England the jealousy and insubordination of its Princes towards the Holy See, the proud spirit of

national independence, and a secular or anti-ecclesiastical spirit. The five centuries from the Conquest to Henry the Eighth were fruitful and majestic in every thing which glorified worldly pride, but they were centuries of decline in the Kingdom of God. As England grew greater in secular grandeur, it grew less in spiritual fertility. The saints of the centuries before the Conquest are many, those of the centuries after it are few. The kings of England, with few exceptions, from William the First to Henry the Eighth, were often in conflict with the Roman Pontiffs; and the saints of those times won their crowns as martyrs and confessors, in resisting the anti-Catholic violence of their sovereigns, as Saint Edmund and Saint Thomas of Canterbury, Saint Richard of Chichester, and the like. As the Saxon period closed significantly and typically in Saint Edward, King and Confessor, the Norman period closed fittingly and prophetically in Henry the Eighth. He did but give final expression and effect to the secular and schismatical nationalism which the whole line of Norman kings had laid down in their legislation, and vindicated in their acts. The blood which was shed in the transept of Canterbury was only the first great drop of the storm by which Henry the Eighth and Elizabeth stained and steeped the soil of England.

In estimating the condition of England since the Reformation, it is necessary to keep the Norman period before our eyes. No people can ever break so abruptly with its antecedents as that its past will not live on, and actively work upon its present. A distinguished French writer, De Tocqueville, has lately shown how vast a body of social and political traditions and principles ran on unchanged from the France before to the France after the first great revolution. And yet we have been wont to believe that the continuity of the civil society of France was so absolutely cut asunder, that the "ancien régime" is gone, and a new creation set up in its place. So it is with England before and after the Reformation. The jealous claims of royal supremacy in princes, the selfish nationalism and antipathy to foreigners, a remnant of barbarism as the *ξενηλασία* among the Greeks, and a wilful and obstinate independence of individual character, all these things are traceable before the great outbreak of the Reformation, and they run on in the same channels to this day.

By the Christian society of Europe, I do not mean the Christian Church, but the social and spiritual order which under the action of the Church has compacted the races and peoples of Europe by a domestic organization into Christian nations, and by interna-

tional law into a confederacy of Christian powers; that is, in a word, Christendom, which contains not only the spiritual order of the Church, but the natural order of human society, with all its elements, and relations of government, and material civilization.

Now the history of Christendom has three marked periods: the first, in which it was nascent and slowly arising towards its maturity; the second, in which it was mature; the third, in which it gives tokens of decay. In the first period society was not Christian, and only yielded itself partially to the action of the Church; in the second, it had become thoroughly penetrated by the Church, and, though distinct and without confusion, identical and coextensive with it; so that Christian society may be said to be the Church viewed in the natural order, and the Church to be the Christian society viewed in the supernatural order; in the third period, society has been gradually withdrawing itself from the Church, and relapsing into its original separation and independence of the Faith and Christian law.

Now it is not my present purpose to treat of these periods, nor to dwell upon the powers and laws by which the Church regenerated and Christianized the natural society of the world. It will be enough for me to indicate the four chief agencies by which this

work was accomplished. First, by the law and Sacrament of Christian Matrimony, its unity and indissolubility, the fountain of all the sanctity and order of domestic life, and the root of political society; secondly, the unity of the Faith, which alone can generate unity of private or public action; thirdly, the unity of the Church, which by its laws and its legislation unites races into nations and nations into empires; and, fourthly, the supreme authority of the Vicar of Jesus Christ, the fountain and source of all unity, the last and absolute arbiter of all debates: these four are, both *de jure* and *de facto*, the four corner-stones of the Christian society of the world. I must leave to others, with more of leisure and of ability than myself, to trace out what I have roughly suggested in the order of history, of philosophy, and of faith; and also to examine and to measure the bearings and defections of this modern political order from these bases of its Christian perfection. All I can do is to touch the outline of this subject in the example of England alone.

In order to do this more surely, I will first examine the relations of England to Christianity and to the Catholic Church, by which we shall be able to measure its relations to the Christian society of Europe, which is, as I have said, the offspring of Christianity and of the Church.

1. Now, the relation of any body or people to the Church or to the Faith may be measured by their relations to its head. Their attitude towards Rome will give the exact appreciation of their attitude towards the Revelation of Jesus Christ.

They who devised and decreed the celebrated statute of the twenty-fourth Henry the Eighth, by which they claimed for the realm of England an imperial character, an independence of all temporal authority, and a self-sufficiency in all spiritual things, little thought, we may well believe, of the legitimate and inevitable consequences of their principles.

It is an inadequate and superficial conception of the Anglican Reformation, to suppose that its chief labour was to controvert certain particulars of Catholic Faith, such as transubstantiation, invocation of Saints, and purgatory. It consists formally in the rejection of the Divine voice of the Church—in effacing from the minds of the English people the whole idea of a visible and divinely endowed Church, with supernatural offices. From this one master-error all the rest inevitably flow.

What a great English political writer said of France during its first revolution, that it had “torn itself from the family of nations and become the antagonist of all,” may be with greater truth said of England under the action of the Protestant Reformation. It rent itself

violently from the commonwealth of Christendom, and constituted itself upon a basis of temporal and spiritual independence, at variance with the true interests of Catholic and Christian nations. Three centuries have been required to unfold all that lay hid in this act of separation. The antagonism of England to the religious and political condition of Catholic nations has become more and more formal and declared. In the seventeenth century England and France represented and led the two great arrays of the Protestant and Catholic policy of Europe. But a Protestant policy, properly so called, no longer exists. The progress of indifferentism, incredulity, and revolution has swept before it the narrow forms of Protestant policy. The two only ultimate forms of thought and action are the Catholic and the anti-Catholic—of which, if it can hardly be said that France is the head of the former, it may with truth be affirmed that England is the head of the latter. The policy of uncatholic Russia is Catholic by the side of the anti-Catholic policy of England, which represents at this day not the partially Christian political society of the original Protestant Reformation, but the politics of the natural order, divested not only of the Catholic, but also of the Christian or supernatural character. But this I shall hope to explain more fully hereafter.

2. The first effect of the act by which England separated itself from the Catholic unity was to set in motion a principle of perpetual separation which has never ceased to bear its fruit. The population of England, in the time of Queen Elizabeth, was somewhere between three and four millions. Excepting the remnant of Catholics still faithful to the Holy See, the whole population was at least nominally and externally contained within the one dominant Church, established by Act of Parliament. At this day, with a population of 20,000,000, not one half of the people, by the latest statistical returns, is contained by the Anglican Church. The principle of separation has never ceased to work; and the great schism from the Catholic unity has been followed and punished by a perpetual separation of individuals and of masses. It is not necessary to narrate in detail the long line of separations which have detached one half of the English people from the Protestant Church of England.

It will be enough to notice the chief sects which have parted from its communion. The earliest, in the time of Elizabeth, was a form of Calvinistic Presbyterianism. The Presbyterians of England received great support and augmentation of numbers and of force from their contact with the Presbyterians of Scotland. And this union it was which finally, in the reign of

Charles the First, overthrew the Episcopal Hierarchy of the Church of England. Next in order, both of ideas and of time, came the separation of the Independents, who, retaining a belief in a Christian ministry, rejected altogether the union of ministers in a common government, and taught that each several minister and each several congregation constituted a whole and perfect church in itself. After these followed a crowd of sects which rejected the idea of a Christian ministry, except as a human means of preserving order. This is no more than the logical development of the original rejection of the divine unity and authority of the Church. The whole idea of a Church, divinely founded as a kingdom or government, with laws of unity and of authority binding the conscience of men, was gradually effaced. Successively and part by part, the whole system of the divine order faded away, and new separations founded themselves upon denials of the need of a Christian ministry, of visible communion, of a Christian Hierarchy, as before the Anglican Church had founded itself upon a denial of the divine laws of Catholic unity and of the jurisdiction of the Holy See. It is not necessary to my present purpose to mark the epochs of these separations. It is enough to state upon the authority of a Protestant and a separatist, that by the time of Charles the First,

not more than eighty years after the final establishment of the Reformation, the sects of England amounted to two hundred. The last two centuries have added almost without number to the minor sects of England of every form of fanatical pietism and extravagance, until, as I have already said, eight or ten millions, or one-half of the population, are lost to the Anglican Church. On this statement I do not dwell, as the purpose I have in view is rather the logical and moral than the material development of English Protestantism. My intention is chiefly to show that in one half of the English people the idea of a Church with divine endowments of unity and authority is so perfectly effaced, that Christianity is regarded only as a system of theism and of ethics, and not as a supernatural order by which men are united to God, and thereby aggregated into a divine society. And more than this, there has been generated among English sectarians a strong spirit of jealous opposition to the idea of a Church standing, as they say, between God and the soul, and assuming to direct the conscience and the will.

But, perhaps, it may be thought that the idea of a Church with divine endowments to teach and govern, if lost among the sectaries, is still preserved in the Anglican Church; that, if one half of the population

have ceased to believe, or even to apprehend it, at least the other half, which retains a Hierarchy and fills the place of the Catholic Church in England, must have retained it.

But this is not the fact. Of the half population still adhering to the Anglican Church, the great mass are only passively and nominally of its communion. They have been born in it, or they are dependent upon it, or those who have power over them, as the aristocracy and richer families of the commons who possess estates in land, require fidelity to the established religion as a part of the duty of their dependents.

It is, perhaps, not easy to appreciate the state of opinion in a body so fluctuating as the Anglican Establishment. But it is certain that from its first foundation episcopacy was accepted by it as a form of government rather to be desired than as vital to the Church. The lawfulness of episcopacy, rather than its necessity; its convenience, rather than its divine institution, was the position maintained even by those who most strenuously contended for it. Such was the state of opinion in the reign of Edward the Sixth, and until the latter end of the reign of Elizabeth. While the power of Catholic Spain was feared in England, the English Protestants made common cause with the Protestants of Germany and Switzerland. This period

ended with the destruction of the Spanish Armada; and immediately a new tendency developed itself, and a new school was founded. From that time the union with the foreign Protestants was relaxed, and a hierarchical school began to teach the divine institution and necessity of Episcopacy. The founders of this school were Hooker and Whitgift. It was continued by Andrews and Hall, and raised still higher by Laud and Hammond. But if this form of opinion grew up, another was also developed at its side, and a long line of laxer divines, of whom some were Anglican Bishops, laid more widely than ever the foundations of the anti-hierarchical school which endures to this day. Between these has sprung up, since the year 1688, a school of latitudinarian opinions, which teach that all external forms of Church government are mutable and non-essential. Now, these three schools are the chief which exist in the Anglican Church on the subject of the nature, order, unity, and authority of the Church. The great mass of its people and the majority of its clergy, are either ignorant or indifferent upon this point; passively living on under the traditions in which they were born, without so much as a formal or conscious intellectual perception of the nature of a Church.

And of these three schools, two are definitely and

decidedly opposed to the true divine idea of the Visible Church invested with the endowments of unity and authority in teaching and government: so that the opinion which teaches Apostolical Succession, Episcopacy, and a certain idea of Priesthood, without any true or adequate idea of a Sacrifice, is that of a mere school, respectable for the learning and piety of many of its founders, but representing a very narrow section of the Anglican Church.

Judging from the popular public opinion of the English people, as manifested habitually and turbulently in its daily flood of newspapers, in its innumerable publications, in its tide of public clamour, and its perpetual private talk, it is within limits to say, that the true and divine idea of the Church of God, as the presence of Jesus teaching and reigning upon Earth, not only has no existence in the mind of the English people, but is known only to be rejected as a human superstition or a spiritual tyranny. It is this which has always given such a peculiar sharpness to all the controversies and collisions between the English Protestants and statesmen, and the Catholic and Roman Church. There does not exist perhaps in the world a population in which the spirit of hostility against the unity of the Church has taken so deep and so widespread a root. I do not except the United States of

America, partly because the spirit of separation which exists there is purely English in its origin, and partly because in America the spirit of social and personal tolerance is far more genuine and, I may say, more generous than in England, where the traditions of royal, national, aristocratical, family, and personal pride and resentment against the Catholic Church still sustain an active and high-wrought hostility to its authority.

3. Thus far I have spoken only of the prolific fertility of the Anglican Reformation in producing endless separations from its own unity, if I may so call it, and in thereby effacing the very notion of the Church, as it forms an article of our Baptismal Creed, and as it reigns by the authority of Jesus Christ over the nations of the world. But there is another more intimate and more vital development of error to be noted, which for three hundred years has never stayed its onward progress—I mean the genesis and production of heresy in respect of the dogmas of faith, and of unbelief, as the parasite of heresy.

It would be impossible at this time to do more than to indicate broadly and in outline the successive and accumulating phases of error which have manifested themselves in the Anglican Church alone: for of the sects in separation from it I shall not attempt to speak.

Now, I would mention only those manifestations of error which have been important and permanent; for to trace out or to define the lesser developments would be impossible. I would notice, then, a series of distinct schools of erroneous opinion progressively generated within the pale of the Anglican Church during the last three centuries.

First, in the reign of Edward the Sixth the Anglican Church was essentially Protestant. It was in close alliance with the Reformers of Germany and Geneva. If it had Bishops, it nevertheless admitted Presbyterian ordinations. If it retained fragments of the Missal, it pulled down all Tabernacles and Altars. If it retained the administration of Sacraments, it did so under protest, promulgating in its articles the Sacramentarian doctrines of Calvin and Zuinglius.

In the reign of Elizabeth, as I have already said, a hierarchical school sprung up, and with it a partial re-action towards a sounder doctrine on the subject of the grace of Sacraments. Sometimes, indeed, the highest hierarchical pretensions and practices were held in union with a Calvinistic doctrine on all other points, as in Whitgift and Hall.

In the reign of Charles the First, the hierarchical spirit led many into the study and admiration of the Catholic Theology; and in the midst of penal laws the

Church, by its secret and supernatural action, began powerfully to affect many minds. There can be no doubt that a reaction towards the Church partially developed itself. And while the Protestants of England and Scotland called Rome Babylon, they called the Anglican Church her eldest daughter. Popery and Prelacy were identified. The Primacy of the Holy See and the Episcopacy of the Anglican Church were regarded as differing not in kind, but only in degree. There can be no doubt that at that moment an extensive change in favour of the Catholic Church spread itself among the members of the Anglican body. This is to be found in the works and lives of Laud, Hammond, Forbes, Montague, Pearson, Thorndike, and others, and extends itself through the commonwealth and the reign of Charles the Second, until the Revolution of 1688 under William the Third.

In the reign of William the Third, the Protestant reaction from the Catholic influence of James the Second, together with the Calvinism of Holland, laid the foundations of the latitudinarian school, which in every generation has become more numerous and powerful. The essence of latitudinarianism is simple indifference in matters of religion. The Episcopalians of England and the Presbyterians of Scotland united under the form of Established Churches to support the new

dynasty and each other. An extensive school of able but worldly divines sprung up, whose religion consisted in controversy against Catholicism and comprehension of all Protestant sects. Tillotson and Hoadley—both accused of secret Socinianism—may be taken as the two corner-stones of the system which has become the prevalent religion of English laymen from the Revolution of 1688 to this day. There can be no doubt that if the majority of the Anglican clergy hold a hierarchical and sacramental theology, the vast majority of the laity reject both Hierarchy and Sacraments, except as things tolerable and indifferent. It is remarkable that the greatest blow dealt to this pernicious system came from the hands of a Catholic Bishop—that is from Dr. Milner, Vicar-Apostolic of the Midland District in England—in a work called *Letters to a Prebendary*, that is to a certain Balguy, a disciple of Hoadley.

During the whole of the foregoing period, from the Reformation downwards, two great tendencies were at work in the Anglican Church—the one a tendency to exaggerate the importance of the external forms of worship and discipline; the other, to concentrate itself in an internal Pietism. There can be no doubt that the so-called High Church or Hierarchical School has hardly ever produced a writer of an interior spirit. If

we except Jeremy Taylor, who was hierarchical only by accident, and really mutable, rhetorical, and latitudinarian, there is hardly to be found among them a devotional, ascetical, or mystical writer. On the other hand, such writers abound among the so-called Low Church or Puritan school: as, for instance, Hall, Baxter, Owen, Leighton, Scrougall, and the like, within the Anglican System, and a far greater number among the dissenting sects. This seems to explain the fact that the Hierarchical school has always been dry and punctilious, and the Puritans or Pietist school always disorderly and unconforming.

This opposition produced two schools—the one formalistic, Arminian, semi-Pelagian, and verging on Socinianism: the other Sacramentarian, Zuinglian, and fanatical, issuing often in Antinomianism. The end of the last century and the first thirty years of this were spent in a conflict between these two schools, in which the Pietistic or Puritan school, under the name of Evangelical, gradually prevailed more and more in imparting its character to the popular religion of the Anglican Church.

Such was the state of the Reformed Church of England down to the emancipation of the Catholics, or until about the year 1830. From that time two new and energetic intellectual movements developed them-

selves; and two schools, which must extensively affect the future relations of England to Christianity and to the Catholic Church, were formed.

After three hundred years of penal laws, and fifty years of unsuccessful conflict, the Catholics entered into the political and social life of England, as the early Christians emerged from the catacombs into the light of the sun and the public streets of Rome. The true and adequate cause of this emancipation is not to be found in the will or power of any Government, nor in the agitation or influence of any individual. It is to be sought further off, and to be found in the far wider movement which had swayed the continent by a reaction from the impieties of the first French Revolution towards the Catholic faith and the Catholic Church. Another of the great reactions which have affected the social order of Europe, as a law of its progress since the schism of the sixteenth century, had set in, and its influence powerfully supported and urged forward the Catholic movement in Ireland and the larger spirit of political justice in England.

The same cause produced in the Anglican Church, and chiefly at Oxford, an intellectual movement so well known that I should fear to enter into a description of it. Nevertheless, I may say that this intellectual movement was in no way begun by the direct

action of the Church, nor by Catholic preachers, or theologians, or writers of any kind. It was not the work of Catholic Priests in England, nor of Catholics at all. It sprung up from causes remote from all these agencies—causes hardly perceived at the time. The effect, however, was most extensive. This school created for itself a whole literature, secular and, so to say, theological. It multiplied every form of secular writings—History, Biography, Poetry, Romance, artistic and æsthetical works. In theology, it translated a *Bibliotheca Patrum*, wrote dogmatic treatises, controversial arguments, commentaries on Scripture, Ritualistic essays, and the like. It pushed its frontier to the verge of the Catholic Church, and rested its extreme position upon the Council of Trent. Such was the Oxford movement, of which many reasons warn me to refrain from saying more than that it was a sincere, manly, and resolute endeavour to find truth at all hazards, and to follow it at all costs.

The progress and development of this school immediately began to throw out a reaction on the other side. So early as the year 1835, at the outset of the Oxford, or so-called Catholic movement in the Anglican Church, an opposition arose on the part of certain men of high intellectual cultivation who had imbibed the spirit and system of the German Rationalism.

This school was headed by Arnold, the intimate friend of Bunsen. Gradually it has multiplied: chiefly among his scholars in the two Universities of Oxford and Cambridge, until finally it has expressed itself in a volume of much notoriety, entitled "Essays and Reviews." Of the tenets of this school I will give a summary in the words of a document prepared with much exactness by a committee appointed for the purpose by the Anglican Convocation or Synod of the so-called province of Canterbury.

"We have carefully examined the work, and we consider the following to be its leading principles:

"I. That the present advanced knowledge possessed by the world in its manhood, is the standard whereby the educated intellect of the individual man, guided and governed by conscience, is to measure and determine the truth of the Bible.

"II. That when the Bible is assumed to be at variance with the conclusions of such educated intellect, the Bible must be taken in such cases to have no divine authority, but to be only a human utterance.

"III. That the principles of interpretation of the Bible hitherto universally received in the Christian Church are untenable, and that new principles of interpretation must now be substituted, if the credit and authority of the Holy Scriptures are to be maintained.

"We find that in many parts of the volume statements and doctrines of the Holy Scriptures are denied, called into question, or disparaged, for example—

"1. The verity of miracles, including the idea of creation as presented to us by the Bible.

"2. Predictive prophecy, especially predictions concerning the Incarnation, person, and offices of our Lord.

"3. The descent of all mankind from Adam.

"4. The fall of man and original sin.

"5. The divine command to sacrifice Isaac.

"6. The Incarnation of our Lord.

"7. Salvation through the Blood of Christ.

"8. The Personality of the Holy Spirit.

"9. Special and supernatural inspiration."

Again: a friendly reviewer gives this account of the "Essays and Reviews:"

"No fair mind can close this volume without feeling it to be at bottom in direct antagonism to the whole system of popular belief. . . . The men and women of our congregations are told that the whole scheme of salvation has to be entirely rearranged and altered. Divine reward and punishments, the fall, original sin, vicarious penalty, and salvation by faith, are all, in the rational sense of the terms, repudiated as immoral delusions. . . All the bases of the Believer's

Creed are undermined, the whole external authority on which it rests is swept away.

“In their ordinary, if not plain sense, these have been discarded—the Word of God, the Creation, Redemption, Justification, Regeneration, Salvation, Miracles, Inspiration, Prophecy, Heaven and Hell, Eternal Punishment, a day of Judgment, Creeds, Liturgies, Articles, the truth of Jewish History and Gospel Narrative. A sense of doubt is thrown over even the Incarnation, Resurrection, and Ascension, the Divinity of the Second Person, the personality of the Third.”

It is to be observed that these Essays, though published in one volume, were not written in concert. They therefore present a form of thought extensively prevailing not only in the two Universities, but also in England at large. Of the seven writers, all are members of the Anglican Church; six are ministers holding office as professors, or other ecclesiastical and academical trusts. In truth, the Rationalistic school may be said to be thoroughly established in England.

Such then, “*confitentibus ipsis*,” is the Rationalistic school in the Church of England. But it is not a mere school of thought, vague and floating, which may be absorbed or dissipated. An authoritative preliminary judgment has been pronounced upon it by the highest Ecclesiastical tribunal, excepting only the

Queen in Council. And that judgment, though in some degree adverse to the liberty claimed by the Rationalists, nevertheless gives to that school a substantive existence, and incorporates its principles by public law in the system and rights of the Church of England. Fifteen articles, containing highly heretical matter, were exhibited by a certain Anglican Bishop against Dr. Williams, one of the chief writers in the "Essays and Reviews," before the Court of Arches: twelve of those articles were dismissed, thereby either directly or indirectly declaring that the matter of them might with impunity be taught by the clergy of the Church of England; three were declared to be at variance with the formularies of the Establishment. In the course of the judgment, certain first principles were laid down which are more to our purpose than the articles in question.

The learned judge declared in substance as follows:

1. That the Church of England holds the Books of the Old and New Testament to be inspired and Canonical.
2. That no one is at liberty to deny the inspiration or canonicity of those books.
3. That the Church of England does not declare what inspiration is, except that it signifies an interposition of God.

4. That it does not affirm all parts of the said books to be so inspired.

5. That any clergyman may deny the inspiration of any part of those books as long as he does not deny the inspiration of any entire book. He may, therefore, deny the inspiration of all of every book except some residuum of each, so that the name of the book be still retained in the Canon.

6. That what remains he may interpret as he judges best, save only that he may not, by his interpretations, contradict the articles and formularies of the Church of England.

7. That these articles and formularies were in many points left ambiguous, in order to permit liberty and largeness of interpretation, of which every one may avail himself as his conscience and critical faculty may require.

Such is the judicial and authoritative interpretation of the sixth article of the Church of England, the first and productive principle of all protestantism, namely, that Holy Scripture contains all things necessary to salvation; and that those books are to be accounted Canonical of which there was never any doubt in the Church.

I need not stay to point out that this is pure and essential Rationalism. The members of the Church

of England may reject or retain what they will, some more and some less, of the Scriptures; but all that is hereby rejected is rejected on the principle of Rationalism, *i.e.* of the critical reason: all that is retained is retained upon the principle of Rationalism, that is, of human testimony tried by the same criterion. The individual is by necessity rationalistic in the use of the liberty permitted to him; and the Church of England is equally rationalistic both in the principle on which it permits that liberty, and in the position it has assumed in the sixth article towards the Scriptures and the Church. This judgment, therefore, has an importance far beyond any that has yet been given. It is far more rationalistic than the Essays and Reviews; and it is more final and fatal in its operations, inasmuch as it is not the wandering of private individuals, but the authoritative promulgation of Rationalism as the basis of the Established Religion by its highest ordinary tribunal in ecclesiastical matters. And not a voice, so far as I can find, has been raised by any one of all the schools of Anglican Protestantism against it.

Since the delivery of this judgment, a remarkable illustration of its principles has been given by a work on the Pentateuch, by Dr. Colenso, Anglican Bishop of Natal, who in a laboured argument denies that the

Books of Moses were written by Moses; and that the Books themselves are of a historical character, that is, are credible as a history. Dr. Colenso professes nevertheless a heartfelt belief in the revelations of the Old and New Testaments, but rests his belief upon the subjective convictions of his own spiritual consciousness. I need not point out the essential rationalism of this procedure; and in noticing it, I desire to do so with a sincere compassion towards those who, having been tortured by the Protestant fiction of the sufficiency of Scripture, have fallen by recoil into a rationalistic illuminism. God grant that he, and others like him, may see that the perfect rationalism and the perfect illumination are to be found not in the private reason or in the private spirit, but in the intelligence of the universal Church, illuminated by the perpetual indwelling and the light of the Holy Ghost.

I have thus summarily sketched out the chief forms of religious opinions which have sprung up in the Anglican Church in the three last centuries. Others there are, as St. Augustine said of the lesser heresies, "paene innumerabiles;" but these are formal, permanent, and substantive schools of error: namely, the Protestant, Hierarchical, Romanizing, Latitudinarian, Formalistic, Puritan, Oxford, and Rationalistic Schools. These forms of religious opinion have been

gradually evolved from the darkness and chaos created by the Anglican Reformation. Since that period the Anglican Church has been in a state of perpetual flux. Fixedness it has had none from the moment of its separation, when it lost its inherence in the universal Church by schism, and the influx of its supernatural mind and divine guidance by formal heresy. For, as I have said before, the master heresy of the English race is to deny the presence of any infallible authority upon earth.

During the eighteen centuries of its existence the Catholic Church has been tried by the rise of a succession of heresies within its unity. Every century has had its characteristic heresy. From Gnosticism to Jansenism there is a line of almost unbroken succession in error which has sprung up parasitically by the side of the Divine Truth. But the Church has remained steadfast and resplendent, without change or shadow of vicissitude, ever the same, and perfect in its light as in the beginning. The errors of the human intellect have never fastened upon the supernatural intelligence of the mystical Body; but every successive error has been expelled by the vital and vigorous action of the infallible mind and voice of the Church of God. All its dogma of faith remains to this hour incorrupt, because incorruptible, and therefore primitive and immutable.

The errors of men have been cast forth as humours, which are developed in the human system, but cannot coexist with the principle of life and health. A living body casts off whatever assails its perfection. "They went out from us, but they were not of us, for if they had been of us, they would have continued with us, but that they might be manifest that they were not all of us."*

But in the Anglican Church all is the reverse. Every error which has sprung up in it adheres to it still. Its doctrines vanish, its heresies abide. All its morbid humours are absorbed into its blood. The Lutheranism of Edward the Sixth; the Hierarchical Calvinism of Elizabeth; the Ceremonial Arminianism of James; the Episcopalian Antiquarianism of the two Charleses; the Latitudinarianism of William the Third; the Formalism and the Fanaticism of the Georges; the Anglo-Catholicism and the Rationalism of the last thirty years, all coexist at this hour, side by side, congested together, in open contradiction, and almost perpetual controversy. It would be untrue to represent any one of these schools of error as the legitimate voice or exponent of the Anglican Church. They are all equally so, and all equally not so. They each claim so to be, and deny the legitimacy of all the rest. But the Anglican Church pronounces no judg-

* I *St. John*, ii, 19.

ment among them. It sits mute and confounded. It puts none of them out of its pale. None of them will go out. All alike refuse to be put out. For all are equally of it, and all, therefore, by the inspired rule, alike remain with it. And this for the obvious reason already given, which to any Catholic is intuitively clear: forasmuch as the Anglican Reformation has entirely cancelled from the intelligence of the English people the whole idea of the Church divinely founded, endowed with supernatural attributes, and teaching with divine, and, therefore, infallible certainty, there is neither any principle of authority, or test of certainty by which to discern truth from error, nor any frontier or circle of unity from which error should be expelled. I believe the universal experience of all those who have exercised the evangelical ministry in England would be this, that the last article of the Creed, which enters, and that slowly, and for a long time painfully, into the English intelligence, is the nature and office of the Church: or to speak theologically, the formal object of Faith, and the divinely ordained conditions of its manifestations to the world.

I will make but one further reflection, and then draw a general conclusion as to the present relations of England to Christianity and to the Catholic Church, and therefore to the Christian Society of the world.

The reflection is this:—The direct occasion of the departure of England from the doctrines of Faith was collision with the Catholic Church and with the Holy See. Three times England has contended with the Vicar of Jesus Christ, and three times it has suffered loss, each greater than the last. The schism of Henry the Eighth was on no point of doctrine. The dogma of faith remained unchanged till after his death, and he was buried amidst the solemnities of the Catholic Dirge and Requiem. It was the spirit of rationalism, and the jealousy of the Crown, which begun the conflict. After this came the result: and the peculiar aberrations of the Anglican Protestantism were the immediate consequences.

Again, in the time of Elizabeth, by cruel persecution and by shedding the blood of the Saints, England sinned against the Church of God, and the first germs of its own internal schisms began immediately to spring up.

A third time, in the reign of James the Second, the English people and their Rulers contended with the Holy See, and by recoil fell into Latitudinarian Protestantism.

We live in the period of another collision, and of another recoil; but as yet perhaps neither the collision nor the recoil have reached their limits.

A few years ago the Sovereign Pontiff restored to England the Catholic Hierarchy, and the Rulers stirred up many classes of the people to a momentary madness of fear and of resentment. The time is too recent and the event too well known that I should need to dwell upon them now. But it is remarkable that at this moment a recoil the most pronounced, formidable, and reasoned, as well as the most extensive, and extending towards rationalistic unbelief, which has ever been known in England since the reformation has developed itself. It must not be indeed supposed that rationalism did not already exist in the Anglican Church. The germs of it were deep in its original foundation, and had widely, but informally spread themselves. All that is new at this time is its systematic expression, and its logical relation to the state of religious belief in England. There can be no doubt that the controversies of the last thirty years have resolved the question of religious belief for all intelligent minds in this country into its ultimate analysis. It is a simple question between Rome and rationalism, between the divine certainty of faith, and the instability of human opinion: between the presence of a Divine Teacher and the solitude and darkness of the human soul. They who have watched the development of the religious intellect, so to speak, of the English peo-

ple, in the last years, can fix with certainty upon the period when this alternative became a public and practical question: and they have noted the immediate reaction which threw itself back in the direction of German criticism, as the only assignable reason for not submitting to the Catholic Church. Many who are now prominent in the anti-catholic movement in England, especially in public life, were once on its frontier, and, parted from their former colleagues and convictions, actually on the threshold of its unity, I may say *ad limini apostolorum*. We are always tempted to think the time in which we live to be eventful and pregnant beyond other ages. But I think we shall not be far wrong in considering as exceptionally great the thirty years which began with Catholic Emancipation in England, including the restoration of the Catholic Episcopate and terminating in the anti-christian movement of the nations against the Temporal Sovereignty of the Holy See. In this period there has been a pronounced and explicit development of the two intellectual movements indicated above. There was a time when those who now stand opposed as Catholics and Rationalists were apparently in close and perfect identity of convictions. But even then, under the form of a common opinion, there lay concealed the essential antagonism of two principles, the divergence of which

is as wide as Divine Faith and human opinion can interpose between the minds of men. While every year has confirmed to some the reasons which, with luminous evidence, convert the convictions of the intellect into the consciousness of faith, and has revealed more and more the divine unity and endowments of the only Church of God, others once by their side have been carried back, as by a ground swell, into Anglicanism, Protestantism, Latitudinarianism, and Rationalistic Deism. Such has been their recoil from collision with the Church of the living God, and such have been already the oscillations, and the descending reactions of England in its three hundred years of contention with the Holy See. "*Durum est contra stimulum calcitrare.*" "It is hard to kick against the goad."*

If, as I have said, the four bases of Christian society be the Christian law of matrimony, the unity of faith, the unity of the Church, and the supreme authority of the Vicar of Jesus Christ, then enough has been said to show that England has removed its civil polity from the foundations of the Christian law to the basis of mere natural society. By its original sin of royal and national pride, it threw off its obedience to the Vicar of Christ, and, by inevitable consequence, violated the unity of the Church and of the faith. And

now, in these last days, it has violated the unity and indissolubility of Christian marriage by legalising divorce, thereby dissolving the primary foundation-stone of the Christian society, laid by the Church of God in England. It has needed many generations to unfold what lay hid in the original separation of Henry the Eighth. It may take generations to unfold all that lies hid in the existence of the Divorce Court. But time, though slowly, works surely.

“Fecunda culpæ secula nuptias

Primum inquinavere et genus et domus ;

Hoc fonte derivata clades,

In patriam populumque fluxit.”

Horat., Od. Lib. iii, 6.

Lastly, of the relation of England to the Christian Society of Europe, that is, of the Foreign Policy of the English Government towards Christianity and the Catholic Church, what can I say? Out of traditional hatred of the Holy See, the hatred which springs from wrong, “*odisse quem læseris*,” the English Government has placed itself at this time at the head, not of the Protestant policy of Europe as in other days, but of the anti-catholic revolution of the world. It does not lead on the formal errors of Lutheranism or of Anglicanism, but the principles of heresy and of anarchy. It has headed the unbelief and the sedition of Europe. It is the intrinsic enmity of the congeries

of heresies within the Anglican Church which chiefly directs the political power of England against the Catholic Church, and above all against the Holy See. But the Government of England represents not the Anglican Church alone: it represents also the whole mass and waste of fanaticism, indifference, and unbelief which reigns over one-half of the English people. This great power of the national will drives every government in the same path. No man can withstand or direct it. All must obey it, as if all were carried onward by an irresistible tide. And, as I have already pointed out, the very idea of the Church divinely organised and endowed with a supernatural office being effaced from the intelligence of the English people, the policy of the Government is, by its own nature and instinct, hostile to the Catholic Church, and therefore to the Christian Society of Europe. At this moment it stands alone in the world, isolated from all Catholic nations, because it is anti-Catholic, and from all constituted governments, because it is the stimulus and the head of revolutionary movements in every people.

The principle of non-intervention is nothing more than the enunciation of the principle of national independence, which, as I have shown, was the first step of Henry the Eighth in the way of schism. Let me suppose this principle to be admissable in the sphere of

pure politics. Its application to the question of the unity of the faith and of the Church, or of the Sovereignty or the Temporal Power of the Vicar of Jesus Christ which now agitates the world, is essentially a denial of the divine institution of the Church. To such a government as that of England, which represents a population not only in schism and in heresy, but traditionally hostile to the spiritual authority of the Church and of the Pontiffs, it is frank and logical to let loose every agency, and to stimulate every agitation which can undermine the Temporal Power of the Holy See. Having no perception of the nature of the Church, even as a spiritual kingdom, and hating its supreme authority, nothing can be more consequent, or congruous for the English Government than to endeavour to make Rome the capital of an united Italy. It is a pure and consistent anti-catholic policy. Any government which proclaims the principle of non-intervention in the Roman question, thereby denies the divine authority of the Church and of the Holy See, and its divine mission to the nations of the world. All this the English Government denies by the original hypothesis of the so-called Reformation. It is Lutheranism in politics and the Reformation in diplomacy. As the Government of England represents merely natural society,—that is, civil power

divested of the character of religion, and without the guidance of the divine authority of the Church,—it is inevitable that it should be in diametrical opposition to all governments which, being Christian and Catholic, recognise their duty to sustain, by active power, the Catholic Faith, the Catholic Church, and the prerogatives of the Holy See. To this simple issue all the foreign policy of the day is resolving itself. In its last analysis it is the conflict of the Christian and the Natural Societies. Neither France nor any Catholic people can accept the principle of non-intervention, when the Faith, or the Church, or the Patrimony or the Sovereignty of the Church, are at stake; they would fall from their Catholic and Christian character in the act of adopting such a policy. To invite them so to do is an offence against their deepest and highest sense of duty. England proclaims such a policy because it is not Catholic, and because its Government acts as if it had no relations to Christianity; and, in proclaiming this principle, it assumes an attitude towards Christianity and the Church, and towards the Christian Society of Europe, which gives to it at this moment the melancholy preeminence of being the most anti-catholic, and therefore, if not in its intentions, certainly in its influences and in its results, the most anti-christian power of the world.

Of the relations of the Anglican Church to Christianity and to the Catholic Church, enough has been already said. It is evident that the perpetual flux and change which has developed in these three centuries so many heresies, is perpetually resolving the Anglican Church into the two only tenable forms of religious opinion and belief,—rationalism and faith. The departure of the Anglican body further and further from all primitive doctrines, and from the very idea of divine certainty in matters of belief, has become greater in every successive century, and, as we have seen, with every successive collision with the Church of God. Whatsoever be the partial reaction of opinion in individuals or fragments of the Anglican body towards a more positive faith, I cannot note in the body as such, any tendency but one of further departure from unity, and of a lower descent in unbelief.

As to the several classes of the people, the same must be said. In the higher class there has been in every century and every generation a great and continual loss to the Catholic Church. In the beginning of the last century nearly a fifth of the Peers of England were Catholics; now they are hardly more than a dozen among three or four hundred. In the counties of England a large proportion of the

landed proprietors were Catholics, now but few remain.

In the middle class, which represents especially the commercial, parliamentary, and protestant spirit of England, Catholics are hardly to be found.

Among the learned classes the proportion is hardly greater, and, if greater, only because the numbers of those classes are so much less.

I may then be asked: If this be so, what remains for England? Are all the hopes with which Catholics have consoled and cheered themselves of a work of grace in England without foundation?

By no means. There are many and great encouragements to the largest and most sanguine hopes; such hopes as Christians and Catholics alone know how to cherish, because they alone know the power and the love of God.

First, it must be said, that the work of conversion which, down to the beginning of this century, was rare, and sporadic, and at most in the smallest number, has now, in these last thirty years, become very frequent, numerous, and systematic. It is not now the work of an individual here and there, but of the Church, as a body, working by its action upon the English people.

Next, conversions to the faith have been from every class. There is no grade, or condition of public, or

private life, no profession, no art, no science, no degree of intellectual cultivation, which has not made its contribution to the Church. The gift of faith has fallen upon men of every kind, but chiefly upon the learned professions: upon Anglican ministers, lawyers, physicians, and students of the two Universities, and upon those who fill many offices of public trust and importance. And these again become centres of influence to the classes or professions to which they belong, and in almost every instance their example, or their instructions bring others to the faith.

Again, a great change has passed upon the public opinion of England on the subject of Protestantism. It has, by a series of internal conflicts and self-contradictions, extensively lost the confidence and respect of educated men. The defiant and self-lauding tone of the last generation is now seldom heard. The rationalistic excesses of Germany have very deeply discredited the Protestant Reformation, and the glaring inconsistencies of the Anglican system have reduced its members to a tone of apology unknown before.

Moreover, later writers, impartial, though Protestant, both in England and abroad, have exposed the true history of the Reformers and the Reformation, to such an extent as to make many of a better and higher mind unwilling to call themselves Protestants.

Also, the Protestant controversy has undergone a great modification. Instead of the contemptuous and confident tone of other days, it is timid and full of concessions, excepting in the fanatical Protestants, to whom few educated people pay attention or show any respect. The anti-catholic argument is, in Theology at least, sensibly weaker, and narrowed to fewer points, and now so seldom heard, compared with other times, that it is, as a public voice, almost silent.

The so-called Anglo-Catholic movement has for years defended many points of Catholic truth, not fully, indeed, but approximately, so that a great part of the Protestant controversy is turned aside from the Church, and spends itself upon its own adherents.

And further, the Catholic literature and the Catholic argument is in the hands of multitudes who before never could, or never would, listen to the truth. In society it has become a common topic, so wide spread and so habitual, that it may be said to pervade the conversation of the educated classes. Much of this is, of course, hostile to the Church; nevertheless, it is discussed as a common and even prominent subject in the upper classes of England.

Another point in which society in England is greatly modified towards the Church is this: The race of men who maintained the penal laws, and

breathed their spirit, is nearly passed away. Their sons, who were either born, or brought up after the repeal of the penal laws, are now the fathers and heads of this generation. They are, as a rule, men of a larger, juster, calmer, and more equitable mind. They will themselves both listen to the truth, and more readily allow their children to do so. By the same cause, their children will probably be even more just and large than themselves; and the next generation may be indefinitely emancipated from the anti-catholic prejudices and falsehoods of their fathers.

Also, Catholics are to be found in so many families, that it is no longer possible to keep up the absurd estrangement and affected separation between Protestants and Catholics as in other times. They are obliged to receive their Catholic kinsmen, and, at least, to eat and drink with them.

All these particulars might be more fully developed, but what I have said will suffice.

There remains, however, one other, and that the greatest cause of hope.

I have hitherto spoken of the organised social and political life of England. I am afraid that it is further removed from Christianity and from the Church than at any previous time in its history. The whole weight of England in the world is secular and anti-

catholic. It represents mere natural society, with its indocility and insubordination to revelation and to divine authority, and its proud vindication of liberty of thought, of speech, and of action, both in individuals and in nations. Individualism in religion, and nationalism in politics, are the two cardinal points of its existence.

There remains, however, one more element in our subject,—the English people; the unorganised life, so to speak, of its millions, “Israel scattered upon the mountains, as sheep having no shepherd.”* I trust I shall find pardon if I manifest too great a love for the people of my own race, “my brethren according to the flesh.”† The Anglican Reformation was the sin of the Rulers, not of the people; of the Pastors, not of the flock. It was not until after long years of force, and fraud, and unrelenting cruelty, of persecution unto death, with frequent but fruitless armed risings in defence of their faith, that the poor of England fell under the power of their masters. They were robbed of their faith, and separated from the Church of God by conquest; and their children have been born into the ruin of their inheritance, and are in schism by no conscious, much less by any perverse election of their will. The qualities of the

* II *Chron.*, xviii, 16.

† *Rom.*, ix, 3.

Anglo-Saxon race are in them still; the same docile, childlike, perhaps slow, intelligence; the same firm, tenacious, and fearless will; the same love of truth, and of justice, of fair dealing, and of uprightness in word and deed. If our great St. Gregory could once more walk through the place of their captivity, he would recognize the countenances of his children's children. The fluctuations, recoils, reactions, heresies, controversies, and fanaticisms which have desolated other Protestant countries, such as Germany and Switzerland, and also, to no small degree, the educated classes of England, have passed almost unfelt over the millions of the English people. It is said that the greatest tempest does not stir the waters of the sea below the level of certain feet from its surface. All above is in violent agitation, while all beneath this still and tranquil, as from the beginning of the creation. So it is with the great living, breathing, beating, and, I may say, noble human heart of the English, the Anglo-Saxon people. The life of the northern races is in them: a profound sense of an unseen world: of God as their Creator, the witness of all their actions, and their just Judge at last. Upon this also the Catholic Church has built what three hundred years of schism and heresy had never overthrown,—a belief in Christianity as a divine reve-

lation, and in the inspiration of the Holy Scriptures. There is in the mouths of the English poor a saying, the origin of which I could never trace. But it seems “*volitare per ora virorum*,” like a sybilline oracle, or, more truly, like the proverbial instinct of a race once Catholic. It is “like the sound of one going in the tops of the pear trees,”*—the sign of the Lord’s advent, presence, and future manifestation. They habitually say, “The Catholic religion was the first religion, and it will be the last.” There floats among them the traditionary expectation, that the faith of their fathers will one day rise again; and, though they have been taught to hate it and to fear it, nevertheless they look for it, with no alarm at least for the bearing of the prophecy upon the destinies of the Anglican Establishment, which they neither believe in, nor love.

It may be that, as the Norman Conquest imposed for centuries upon Saxon England the Norman language and the Norman laws, which all have been swallowed up and overwhelmed, as a stone in the sands, by the rising and return of the Saxon spirit, the Saxon language, and the Saxon race, so, in like manner, the oligarchical religion of the English Crown and Aristocracy may be absorbed and buried in the rising again of the popular faith of the Saxon people

* II *Kings*, v, 24.

of England. Be this as it may, certain it is that in no class of the English population are the Catholic faithful or the Catholic Priest more truly respected and loved. The poor of England have much ignorance and many strange errors as to the Catholic faith, sedulously propagated in the last three centuries by those who live by contending with the Church and dividing its spoils. But they have no class prejudices, no fanatical controversy, no pharisaical religion, no worldly respects or fears to blind their eyes, or to pervert their will. They are both willing and resolute in seeing with their own eyes and hearing with their own ears, and in judging of men as they find them, and of listening calmly to what they teach, and in accepting it if they believe it, and in defending it if it be persecuted, from a mere love of fair play and of a generous sympathy with those who are weak and with those who suffer. The progress of the Church among them is vast and limited only by the narrowness of our means, "*mensis quidem multa operarii autem pauci*,"* may be said indeed of England; and of its poor, "*regiones albæ sunt ad messem*."† There is no more beautiful vision in the natural order than the woodlands, and the cornlands, and the downs, and the hamlets, and the villages of England, with their simple poor, and the homes and the

* *St. Matt.*, ix, 37.

† *St. John*, iv, 35.

works of men. And surely the Lord of the Prophet, who had pity upon Ninive for the sake of its poor and its innocent and its oxen, will have pity upon them. And He who had compassion on the multitude because they had been with Him three days and had nothing to eat, will one day let fall the Bread of Life in abundance round about their dwellings in the wilderness. It is upon this broad base that the Catholic Church in England must hereafter repose. The Reformation, with all its traditions, ecclesiastical, religious, political, and social, its class interests, and its class prejudices, as a religion, is dying out, and must die out; and in its death will give birth to the indifference and incredulity which has been already generated by the great revolt of the sixteenth century in every Protestant country. But the masses of the English people are still the "apta materia" for the action of the Catholic Church, of its divine voice in teaching, and of its seven Sacraments of life, order, and of sanctity. And for this reason it is that the restoration of the Hierarchy was cheaply purchased at the cost of all the Papal Aggression tumult. It would have been cheaply purchased at the cost of seven such confusions. It was the restoration to the Saxon race of the supernatural form of the Kingdom of God, which once before, through the Hierarchy of St. Gregory

the Great, had created Saxon England from the rudiments of its disorder to be a Christian Church and a Catholic monarchy. It is not wonderful that the anti-catholic spirit should have rent and tormented England, when the shadow of the Divine presence fell upon it. The clamour and uproar did no more than publish to every soul of man within the realm that the Church of God summoned them to submission. Instead, then, of wishing that so great a Pontifical act had been carried through in silence, or by a carnal and stealthy prudence, we may rejoice that it was not "done in a corner," or brought in privily and un-awares. Its magnitude demanded a proportionate promulgation, and its claim upon the consciences of men required a publication which should render the plea of ignorance impossible. In the last twelve years the Catholic Church in England has closed with the population, and entered into every rank, class, and degree of its social life; and, though the number of the souls gathered into its unity be great every year, the true growth and progress of the Church is not in the number of its conversions. Many as they are, what are they upon a population of twenty millions? The true growth and development of the Church is to be found in its own restored and expanding organization; in the multiplication of its priesthood and religious

orders; in the increase of every form of religious charity and activity; in the rising culture of its education in every class; above all, in the influx of the mind, order, power, and energy of the Catholic Church, and chiefly of the Holy See, throughout the whole structure and extent of its ecclesiastical life and system. For it may be said with truth, that the Catholic Church in England, at this moment, is rather a new creation from the Holy See, as in the time of St. Gregory the Great, than the continuity and development of an ancient body. The ancient Church in England withered up and perished by nationalism, and the destroyer cut it down, and cast it into the fire. The Catholic Church of this hour springs anew from the side of the Vicar of Jesus Christ, and gives to the Sovereign Pontiff, in England, what the Count de Maistre expressed in one of his true and brilliant analogies, a Real Presence throughout its unity. Catholic England fell by ceasing to be Roman, and has risen again by the return and expansion of the life, mind, power, instincts, and action of the Holy See.

One thing is certain. The action of the Holy See upon England is more powerful at this day than it has been at any time since the Reformation, not only by the development of the Catholic Church, which, in

these thirty years, is beyond all expectation great, nor only by the restoration of the Catholic Hierarchy and Order, but by the closer union of the life of the Catholic Church in England with the Holy See, and by its wide-spread influence upon the whole population of the land, by reason of the conflict which is now waging, in pretext against the Temporal Power, but in reality against the Spiritual Power of Rome. All the nations of Europe are constrained to take part in this contest. Some of contention, and some of good will. The English people are compelled to hear the subject daily discussed. Many go further and further into the anti-catholic policy; but many are staggered, and shaken, and many are revising their former opinions and retracting their former words. There is no doubt that the authority of Rome, like that of our Lord, who was "crucified in weakness, but raised in power," is every year greater upon the intelligence, conscience, and heart of the nations of Europe. The providential institution, design, and preservation of the Temporal Power is manifested and believed in now as it was not even in 1848; and the nations which now for a time seem fluctuating and passive, may resume their former fidelity and courage. "*Sanabiles fecit nationes super terram*,"—and after a period of disease they may return to their pristine

health. The anti-catholic policy of the moment may, at any day, disappear in the nations which retain their union with the Catholic Church; and England may find itself in the religious and political isolation, which its greatest man in these days, the late Duke of Wellington, foretold would be its last and gravest danger. Probably its conduct towards the Holy See may be the cause of a reaction against it, which will be all the more complete as it will be the more visibly deserved. When the Catholic nations of Europe return to the traditional policy of Christendom, England will stand alone, ostracised by its own anti-catholic spirit and character.

Such, then, appear to be the relations of England to Christianity and to the Catholic Church.

The relations of the Crown, the Government, the Legislature, the organized political life, the dominant public opinion, is anti-catholic and anarchical: to a great extent it is anti-christian, and destructive of the Christian and Catholic Society of Europe. This evil tendency, increasing steadily and perpetually from the so-called Reformation, is, we may fear, stronger at this day than ever. Except by a miracle of Providence, it must certainly run to lengths, of which all we now see is no more than the beginning. Nothing, I fear, but greater excesses can be looked for from it.

The same must be said, with modifications, of the Anglican Church, and of all classes of the English people as such.

I see no appreciable reaction towards either Christianity or the Catholic Church sufficient to counterbalance the visible and vast development of the spirit of rationalism and of religious anarchy. But as these antagonists dissolve themselves, the Church advances, always expanding its majestic unity, and these two operations never cease in their activity. The true and living relations seem to exist chiefly between individuals, "*homines bonæ voluntatis*" of every class, and the great mass of the simple people. In preparation of heart they believe in Christianity and in the Catholic Church. Explicitly they know little, but implicitly they submit to the whole revelation of God. Over such it is that the restored Catholic Church of England is now extending its renewing influences, and it may be that the Hierarchy of Pius the Ninth may have a future in England as the Catholic Church in Arian Spain and Arian Lombardy, which, after centuries of eclipse, came forth again in a renewed and a mightier splendour, and has filled the Catholic world with its greater light even to this day.

Hitherto I have spoken only as the signs of the sky and of the times betoken. I have treated, as

far as I could, in the order of history, and in the indications which mark the tides and the currents of human action, the evidences of what may be in store for England hereafter. But there is a power and a will above all these which renders to us no account of its intentions, and alone disposes all. We must adore it in silence, and yet we may not in silence pass over its presence and its part in such a theme as this. There was a time when the conversion of Rome was humanly as hopeless as the conversion of England. Yet it was done; and it was done, not by the slow accretion of individuals, as men build palaces or pyramids, but by an instantaneous act of power, as God laid the foundation of the Earth and rears the height of mountains. What more unlooked for than the decree which, all in one day, hung upon the columns of the Forum—*“Christianam religionem profiteri liberum.”* And how wonderful and almost instantaneous, like a beautiful vision, was the rise and the world-wide expansion of the peace and glory of Pontifical Rome, the mother and mistress of all churches. So, in its proportion, there may also be a grace in store for England. For the blood of martyrs is not shed in vain, nor are the tears and prayers of widows and orphans, virgins and confessors, forgotten before the Throne. A great and mighty intercession has been for centu-

ries ascending for England. The times of its desolation will not last for ever, nor has God forgotten to show mercy. The loss of its worldly splendour, by which it is now inflated and intoxicated, may, perhaps, be required as the price of its restoration. For, as it lost its true Christian glories by the growth of its worldly greatness, so, perhaps, a worldly humiliation may be the just divine condition to its rising again to the grace of the Kingdom of God. But this may come as in one day when we least look for it, and in one day it may turn to the Lord "when the veil shall be taken away"* from its heart.

* II *Cor.*, iii, 16.

I.

HELP NEAREST WHEN NEED
GREATEST.

PREACHED IN THE FIRST SYNOD OF WESTMINSTER,

1852.

TO
THE FATHERS OF THE SYNOD OF OSCOTT, .

AND TO THE CLERGY, REGULAR AND SECULAR,

THERE ASSISTING,

This Sermon

IS HUMBLY INSCRIBED

BY THEIR FAITHFUL SERVANT IN CHRIST,

H. E. M.

Feast of S. Edward, King and Confessor,
1862.

HELP NEAREST WHEN NEED GREATEST.

“I have compassion on the multitude; for, behold, they have now been with me three days, and have nothing to eat.”—*St. Mark*, viii, 13.

THE miracle we have read in the Gospel of to-day sets before us a special manifestation of the watchful and tender pity of our divine Lord. God and Man Himself, He knew, both by divine intuition and by human experience, the burden of our infirmity. No suffering or sorrow was strange to Him. He had a sympathy and a consolation for all. His divine love was ever in motion through the affections of our nature to heal and strengthen. He too had tasted hunger in the desert: “When He had fasted forty days and forty nights, afterwards He was hungry.” It was out of the fulness of His own personal knowledge that He said, “I have compassion on the multitude.”

At the time when He spoke these words He stood in the wilderness surrounded by the people who thronged upon His steps: “There was a great multitude” gathered from all around. While they saw His

miracles and listened to His words, they forgot themselves. Day by day they followed on, further and further from their homes. They were too eager in pursuit to remember either want of food or length of way. Some great desire for they knew not what drew them after Him; some craving mightier than hunger was upon them. "They have now been with Me three days"—how great their perseverance!—"and have nothing to eat:" and "some came from far:" distance no more than hunger or time turned them back. "If I send them away fasting to their home, they will faint by the way."

You know the rest: how the Lord blessed and gave the fishes and the loaves, and multiplied their substance. "They did eat and were filled: and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand." Their perseverance had its great reward. They had followed One who was almighty, and with Him they could lack nothing. God was with them in the wilderness: they pressed upon the Divine Presence, though they knew it not. The Omnipotence by which the world was made was with them; and in the hands of the Word made Flesh the creatures multiplied even as they were created. "He spake the word, and it was done." The seven loaves had neither stint nor

measure but the will and power of Him who blessed and brake them. Four thousand were filled, and seven baskets yet remained.

What have we here but the shadowing forth of some deeper mysteries? Though the scene lies in the common course of our Lord's earthly life, yet all His words and works are charged with a profounder meaning. The Son of Man in the wilderness, a fainting multitude, a miracle of compassion on their natural hunger,—this we see before us. But there are here greater things than these. The natural order passes into the supernatural, and the whole becomes a symbol and a parable of the Kingdom of Grace. Jesus, the disciples, and the multitude, set forth to us the new creation of God, the Head and the Body; the Church ministering and ministered unto; the whole continuous dispensation of Grace, its fountain and its channels; its sacramental action, its manifold unity of elements, earthly and heavenly, human and divine.

This miracle, then, has many lessons for our instruction and encouragement.

First, it is a divine pledge to us that the compassion of the Son of God is ever upon His Church.

From the throne of His glory He watches over the multitude who still follow Him in the wilderness of this evil world. The whole Church throughout all

the earth is before His gaze; and the sufferings and sorrows of every soul are present to His care. The Sacred Heart of Jesus has not withdrawn its compassion with His visible presence. It is enthroned at the right hand of God; but it is yet with us. "We have not an High Priest who cannot have compassion on our infirmities, but was tempted in all things like as we are, without sin."* There is no depth of human trial which He has not tasted, no suffering in which He has not a share. "It behoved Him in all things to be made like unto His brethren, that he might become a merciful and faithful High Priest before God, that He might be a propitiation for the sins of the people. For in that wherein He Himself hath suffered and been tempted, He is able to succour them also that are tempted."† The compassion of the Sacred Heart of Jesus is ever present in every place. It flows throughout the Church. It has poured forth its divine tenderness through all successions of time. It is the fountain of all ministries of consolation in providence and in grace. It is with us from our regeneration; it dwells upon our altars; it encompasses us as a pavillion, and is open to us as the tabernacle of God. He still stands in the midst, and says: "I have compassion on the multitude:" still, through the hands of His servants, He

* *Hebrews*, iv, 15.

† *Ibid.*, ii, 17, 18.

distributes corporal and spiritual mercy. What are holy sacraments but perpetual streams of grace, cleansing, absolving, strengthening, feeding the soul of man; a supernatural order which, by perpetual miracle, fulfils the type of the loaves in the wilderness? What are the manifold and inexhaustible ministries of charity, ever active through the company of His pastors, and through orders of religious consecrated to His service, but the perpetual distributions of His love? The disciples still dispense what the Lord blesses and bestows. The whole history of the Church is a realization of His compassion: "I will not leave you orphans: I will come to you." "Behold, I am with you all days, even unto the consummation of the world." The Apostles went forth into all lands, as from their Master's side, to distribute the gifts of His mercy. A work of supernatural compassion multiplied in every city and nation of the earth. As the Sacred Heart of Jesus shed itself into the hearts of men, they in turn became the dispensers of mercy. As the Holy Ghost dwelling in the mystical body of the Son of God conformed His members to their Head, the heathen world wondered to see a new and benign power rising up from within itself, of which its own consciousness could give no interpretation. Sorrow and suffering had no attraction for the delicate

and refined, much less for the corrupt and selfish heart of man. The splendid and stately cities of the empire shone coldly upon the miseries of body and soul which dragged themselves along their streets. A plague broke out in Alexandria. Neighbour and friend, kinsman and brother, wife and husband fled each other's touch. The dead and the dying were alike forsaken, or cast together on the pile. Horror, and a selfish agony to escape, hurried all natural affections away. In the midst of this tumultuous hardness of heart, who are these that move to and fro with as calm a mien and step as measured as if they ministered in some sacred rite? What is this tenderness of hand, this unwearied patience, this prodigality of self; what is this loving service of the dying, this reverent composing of the dead, but the compassion of the Son of God flowing into the members of His mystical body, and through them upon the suffering and sorrows of the world?

What filled the hard and selfish earth with apostles and pastors, with martyrs and confessors, with missionaries and evangelists of peace, with messengers of unwearied charity, with servants of human suffering? As mankind has sorrowed, the Sacred Heart of Jesus has ever put forth its compassion. The particular suffering of each successive time brings forth some particular ministry of love. Every want and woe of man re-

ceives a special care. Every malady of body, as it arises in the dark succession of human sickness, calls forth some new provision of charity. Every malady of the soul is met by its consolation. The history of sorrow is the history of religious orders. The redemption of captives, the care of orphans, the fostering of outcast children, the feeding of the poor, the restoring of penitents, the sheltering of the innocent—each has its ministers. But time would fail to number up the channels and streams of inexhaustible compassion flowing from the Sacred Heart of Jesus. The life of His saints is the transcript of His love. What are St. Francis and St. Dominic, St. Ignatius and St. Philip, St. Camillus and St. Vincent, but each one in his day the embodying and exercise of some part of the manifold compassion of their Master? They are the disciples of the Sacred Heart; the ministers of its sympathy and consolations. What, too, are the sons and daughters given them in multiplying succession to this hour, but the perpetual miracle of grace shadowed forth in the wilderness?

And further, as in this miracle, the omnipotence of Jesus, as well as His compassion, is ever present to His Church. Throughout the history of its rise, expansion, and perpetuity, wheresoever we turn, we see His almighty working.

What is the unity of the Catholic Church but a perpetual revelation of almighty power? For eighteen hundred years it has stood, the visible and continuous witness of Him who is one and undivided. "One Body, One Spirit, One Lord." The unity of the mystical body descends from above; as the seamless robe was "woven from the top throughout." Its springs from the unity of the Person of its Divine Head, and in the midst of this discordant world, hangs from His almighty hand, a mystery and a miracle. May we not even say that the second creation is a higher revelation of omnipotence than the first? For the natural world arose into harmony and order out of passive unresisting matter. The Church has grown up into its unity and peace in the midst, and from the very substance, of discordant and conflicting wills. What but the harmonising power of omnipotence could first unite and then sustain in one this incoherent mass? They that believed were of one heart and of one mind, not in Jerusalem alone but in every land, under every sky, of every race, and of every tongue. Individual peculiarities passed away in likeness to one divine character; national discords were absorbed in one world-wide commonwealth. Nothing personal or local could resist the power which changed all into its own form, and held all in the bonds of a free spontaneous unity.

And this miracle of grace is not an event in the past, but a perpetual reality. Through eighteen centuries down to this day, through all changes of time and of the world, it still holds on. Men prophesy its end; but it never comes. They labour to divide it, but only cut themselves away. For this unity, like its divine life, is indestructible. The omnipotence of its divine Head is the source of its imperishableness. "Every plant that my heavenly Father hath not planted shall be plucked up." Empires and dynasties of man have come and gone, but the Church of God stands still. Schisms and heresies rise, flourish, and pass away. The unity of truth, as it saw their beginning, so it sees their end. It outwatches their brief existence; itself, as its Divine Lord, "yesterday and to-day and the same for ever." The new creation, as the old, rests upon omnipotence. The floods which have descended on the Christian world, sweeping before them the most enduring works of man and time; wars and invasions, barbaric hordes, the swarming people of the north, the resistless tribes of east and south, have only borne before them the human elements, and laid bare the foundations of God, which are eternal. Asia and Europe have received and lost, again and again, endless forms of human order and human society; but the one Church has

stood through all—still stands, unchanged, and indestructible.

And yet it is not more in the unity and imperishableness of the Church, than in its perpetual and inexhaustible multiplication, that the omnipotence of its divine Head is unceasingly revealed.

The unity which sprung from the upper chamber expanded to the ends of the world. What was local became universal; ever extending, ever filling up its sphere, ever penetrating as the leaven in the meal, ever assimilating all things to itself. The whole moral and intellectual nature of man passed into its form and its possession; first, individuals, one by one, then households, cities, nations, and kingdoms, the rude and the refined, conquered and conqueror, the primitive and the degenerate in race, in civilization, and in culture—all gave way, all gives way still before the Presence which is in the Church of God.

And this divine gift of fruitfulness by which the Church has multiplied itself in all the earth, and in all ages since the ascension of its divine Head, is, if possible, still more wondrously revealed in the powers which it is ever putting forth to regain and to repossess itself once more of the soil and the site from which it has for a time departed. What changes and vicissitudes has not the Church endured. Our own land,

for instance, once was heathen, then Christian, then heathen again, then Christian once more. Spain, first Christian, then Arian, then possessed by Mahomet, then Catholic again. Arianism for generations, almost for centuries, seemed to hold Lombardy as its own. The East revolted in mass from the Vicar of Christ, and now in every place it feels once more the jurisdiction against which it rebelled, and is penetrated on every side by confessors of Catholic unity. In the convulsions of Protestantism, whole nations seemed lost, which in a while were encompassed again within the divine kingdom of Jesus Christ.

The one Church universal has neither bound nor limit. It is not as the broken branch, which, in the words of St. Augustine, "lies on its own place;" maimed, local, and national. It interpenetrates again into all lands; it is present even in the heart of revolted kingdoms; it springs forth again, and overspreads once more with its exuberant life the soil which schism for a time lays bare.

And this leads us to another truth taught us by the miracle in the wilderness; namely, that not only is the compassion and the omnipotence of the Son of God always with His Church, but that, when season and time are ripe, He is ever near to interpose in its behalf. It was not on the first, nor on the second

day, but on the third, that He fed the hungering multitude. He interferes, not when man's expectations demand, but when His own time is full. There seems to be a divine jealousy in the acts of His omnipotence. He alone can do them, and He will do them in such time and way as that all may know the event to be His work. He "loved the Church, and delivered Himself up for it;" His own hand will work for it, and will not leave the issue of its trials in any other.

The whole career of the Church verifies this law. For what is it but a series of conflicts and victories, of straits and deliverances, of last extremities and almighty interpositions? The whole history of the Church is one endless struggle; heresy against truth; schism against unity; the world against the kingdom of God. From age to age we see the finger of His special providence interposing at the last hour of need. When men have thought all hope gone; when all human help has been in vain, and all earthly foresight baffled, when looking on each other, they have said, "From whence can any one fill them here with bread in the wilderness?" then, and not till then, His destined time is come.

See how this has been verified in the history of heresies. Ebion and Cerinthus, Arius and Eutychus, Macedonius and Nestorius, the master spirit of pervers-

sity in every succeeding age, each in turn has risen and towered till he seemed to have none above him. The heresy of the day appears always to be on the point of prevailing; but yet always passes away. Heresies sprang up even while apostles were on earth. St. Augustine numbers more than eighty already condemned before his time, and these only the chief among many more not numbered: by the fifth century heresies had obtained their historian. Sometimes they carried all before them: cities and nations, the court and the emperor, flocks with their pastors; they spread east and west, penetrating into every place except that one to which denial of faith has never come; they became lordly and dominant, learned and imposing, wealthy and in honour; they seemed to overshadow the earth, and to lift themselves to heaven. But where are they now? They must needs have time to reach their full stature before they fall, that their fall may be the more conspicuous, they must grow up into a head, before the foot of the Son of God will crush them. In every age, when the time was ripe, Peter spoke by Celestine and by Leo, by Innocent and by Gregory; and by Peter spoke the Divine Head, who gave to His Vicar upon earth the authority and power to speak. Heresy fell before the Word. Its name was clean put out, and its place knew it no more.

The same we see again in the history of schisms. How many fatal divisions seemed all but accomplished. Some threatened the very centre of the Church itself: for instance, in the great convulsions of the fifteenth century, when national pride struggled with Catholic unity. For seventy years the strife reached even to the See of Peter. The waves lifted up their voice, and the surges lashed the Rock; the end seemed come at last. When in His time the Divine Head put forth His hand; and there was a great calm. Four centuries of unbroken unity have succeeded.

And so, once more, what are the trials and straits through which the corruption of Christian kingdoms and the rebellion of the national will have made the Church to pass, but so many examples of the ever-watchful care of the Son of God—every peril a token of His presence, every hour of need a time of interposition? What is the last great Council which, after ages of peril to the faith and unity of Christendom, holding in Trent its sessions fearless and imperturbable amid schisms and storms, has stamped its ineffaceable decrees upon the Church throughout the world, but a token from on high of the omnipotent compassion which interposes to save when the hour to work is full?

When our divine Lord promised to the head whom

He had chosen for His earthly kingdom, that the gates of Hell should not prevail against it, did He not thereby prophesy that they should storm upon His Church? When He said, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for *thee*, that *thy* faith fail not," did He not foretell the trial and the victory? And are they not perpetual both, the prophecy and the promise, fulfilled and fulfilling through all the course of the Church even to this day?

The world looks at the crisis, and proclaims the Church to be divided and the faith to be denied. The faithful look at the issue, in which the unity and infallibility of God and of His kingdom are revealed. They who are out of the unity of that divine tradition observe the momentary and outward perturbations as heathen gazed upon eclipses, believing nature to labour and the divine power to fail. They who are within the kingdom which is immovable behold as with a naked eye the law which orders and harmonises all. It is in these very anomalies, as at first they seem, that the changeless and divine laws of the Church are tested and confirmed.

Need I say what, at such a time as this, has drawn my thoughts this way?

1. Have we not here, and now before us, an ex-

ample to be remembered in days to come of the compassion of our divine Lord upon the perseverance of faith? "They have now been with Me three days." Catholics of England, not three days, but three long ages you have followed on. Three hundred years of persecution, exile, and contempt have not turned you back. You are the offspring and the heirs of a perseverance which flows from no source lower than the power and compassion of the Son of God. If the stress of time and of the world—if will of man or malice of falsehood—if torture and bloodshed—if rack or sword could put out the light of faith, yours would be long extinct.

I have been commanded to speak to you, and cannot but obey. Obedience is my only help in a crowd of memories and thoughts, which, at this time and in this place, would close my lips. In obeying, I speak not so much to you as of you—not as exhorting those of whom I am to learn, but as a witness of your faith.

Yet it is hardly for me to speak even of those heavenly gifts which we possess through you. There is perhaps but one matter on which with any fitness I may dwell, on which I may even claim to have a better knowledge. While you and your fathers suffered, how has it fared with those who smote you? How fare the posterity of those who laid hand on the

Church of God? This at least we know too well, of which you happily know but little.

Let the religious history of England, Ireland, and Scotland give the answer. The same supremacy which fell so heavily on you, in the same century drove Scotland to rebellion. It forced the life-blood from the established Protestantism of England; it cast out in the century succeeding the best and devoutest of its remaining followers. Not more in schism from you than from each other, the sects of Protestantism have divided and subdivided till unity has no existence among their ideas of good. With schisms through three weary centuries came every form of error; and with error, contradictions, doubts, and controversies; and now the minds of men seem to have lost perception and earnestness for truth as truth. Each claims his own view and is content. No matter who may err, or how deeply, so that each be free to choose. Not this or that doctrine of Christianity, but truth as such; truth as the light of the intelligence, the food of the soul, has suffered this dishonour; not this or that article of the Creed, but the principle of faith, the divine foundation of belief, has been uprooted. The great wound of England is loss of faith in the divine reality of objective truth.

It is the head and the heart that have suffered.

Indifferentism has stunted and impoverished both. When the Church ceased to teach, men began to opine. Opinion became the ultimate rule of faith. I am not speaking only of freethinkers and sceptics, whose light philosophy derides the belief that Revelation is an object definite and positive, spread before the reason as the firmament before the eye. Such speculators, indeed, know no truth but the veering shadows and states of their own mind. In them a carelessness for truth is no wonder, and less cause of fear. But there is a wound which has struck deeper into our people. It is the forfeiture of faith, even among the better and the truer; a disbelief in any divine tradition which alone has objective certainty; and therefore in the perpetual presence of a Teacher sent from God. In this land, so noble in all else, thousands wander benighted without a guide. They have been taught to believe that no such Teacher or tradition now exists; that God has not provided for man a certain knowledge of His truth. Many would acknowledge what I say. They are at this hour seeking with perpetual anxiety, which wears and exhausts the heart, to know the mind of God in Jesus Christ. They would fain believe, not by historical injury and human criticism, not by conjecture or by guess, not by calculating pro-

(-inquiry?)

babilities, or on the certainty of their own mind alone, but upon some basis which, like the Truth itself, shall be divine. They once trusted that those who claim to be the pastors of this people could teach them truly; but in the midst of contradictions they have asked for guidance, and waited in vain for a response. When the faith, by confession of their very teachers, was openly denied, they looked up with inquiring gaze to the authority which they had believed to be divine. They asked in vain. In the hour of need there was no help in it. The authority in which they trusted failed, because it had no consciousness of divine commission. It could not speak for God, because it was not the organ of His voice. Transformed as it was to them, yet you would have told them that its nature was not then suddenly changed, but only at last revealed to their unwilling eyes. Slowly and painfully they yielded to the truth, that what they had believed to be divine was not a Church just then fallen from unity and faith, but a human society, sprung from private judgment, established by civil power; human in its origin, human in its authority, and because human without divine office or power from the first. The land once fair in their eyes became a wilderness; but Jesus still was there. He stood in the midst, and His disciples with Him, the same in pity and in love.

Through you He distributes still the food of life. Through your perseverance, under God, the proposition of the Faith has been preserved to England. Without you the Church for us had ceased to speak, nay even to exist. It had been clean gone. You alone preserved the divine rule of Faith. Through all gainsaying and unbelief you and your forefathers have never ceased to teach, that as man has no knowledge of salvation through the grace of Jesus Christ except from the revelation of God, so he can have no certainty what that revelation is except by the Church of God; that as the Church of God, the temple of His Presence, and organ of His living voice to man, is one, visible and infallible, so that Church is no other than the Church which, having its circumference in all the world, and its centre in the See of Peter, unites us at this hour by a lineal and living consciousness of divine faith with the revelation of the day of Pentecost. Within this divine tradition alone is to be found the certainty and reality of Faith.

2. And lastly, as we have this day before us an example of perseverance, so also of the merciful and timely interposition of our Lord.

In three long ages of persecution, as your forefathers followed along the weary march of time, many indeed fainted by the way, many turned back; many who

endured through persecution, failed when peace returned. What fear and terror could not do, smooth days accomplished. Some who would rather save their faith than life itself, at last gave faith away to be rich in gold, or to wear a bauble, or to sit with princes. The world was too sweet and strong. Is it not true that for more than two hundred years, from the time of the schism until this century, the Catholics of England were waxing continually fewer and weaker, while this people and empire were waxing mightier and stronger? They who escaped from persecution were scattered by civil war; and they who returned from their dispersion were crushed by despotic power. The Catholic Church in England saw its bishops dethroned, its priests slain, its altars rifled, its sanctuaries profaned, its cloisters violated, its universities occupied by error, its colleges and schools turned against the faith; it saw the whole culture of the intellect, and the whole discipline of the mind, matured by its own wisdom, and reared by its self-sacrifice, wrenched from its hands. All this and more it has endured. Banished from political and social life, the prey of falsehood and injustice, scorned and impoverished, wasted and worn, generation after generation, what wonder if its numbers and relative weight declined? It was outcast in the land of its ancestry, and an alien to its mother's children.

But was it Protestantism that gained what faith lost? Far from it. Sin, worldliness, indifference, unbelief, practical atheism, all alike were gainers, but little else. As the Church grew weak in England, the powers of truth and right, the influences of the unseen world, were weakened too. So ran on the seventeenth and eighteenth centuries, till the Catholics of England were numbered only by thousands, all but absorbed in the mass in which they lay concealed.

Then was the crisis full, and the hour to work was come. The Lord came; He stood in the wilderness. Once more the creative power of grace passes from His hands, multiplying the little that remained; reproducing what was once destroyed, covering again with His presence the land so long wasted and bare; pastors and flocks, sanctuaries and altars, families of religious, men and women sacred to God and to charity, multiply around us: a mission expands into a Church; the whole form and structure in beauty and in majesty, old yet new, rises as from the earth. Wonderful visitation! though never absent, He seems to be nearer now. In what an hour and in what a land; in the centre of the mightiest empire of the world, before whose face and against whose will no church formed by man can stand a day. What human society, what sect would dare to speak for the eternal

truth before its princes, to stem its popular will, to confront the sovereignty of England? Mighty in itself, it is mighty in all its works, in its massive structure, and its world-wide activity, and its unerring movements, like the mechanical forces of some vast engine, resistless in weight and complex in action; mighty too in its evils, in its teeming heresies, its multiplying schisms, in its worship of the world, in its prosperous unbelief. Three hundred years of religious strife and of worldly gain have done their work. Under a fair surface lies hardly hid a practical atheism and a corruption of moral life, of which they that should know most know least.

And not only what is worst, but much of the better also in this people, is arrayed against the Church of God. Its very name they have been taught to hate. And why? Say what men will, for this reason above all, that the Catholic Church alone will not cease to speak for God. Day and night it bears witness of the world unseen; it makes judgment near and sin terrible. It will not hold its peace, nor unsay its message, nor leave its doctrines open, nor sanction contradictions, nor admit opinions on the faith, nor suspend its divine office to declare the truth, nor abdicate the sovereignty it has from God. It will do none of these things to be at peace with the world, and eat bread from the hand

of man. Therefore the whole land rises against it. But through the rising storm the tokens of the divine Presence also re-appear. He has re-entered upon His own. In the hour too when the work of Anglican reformation had been rehearsed before men's eyes, and the deeds of three centuries ago, contrary to the order and march of time, returned before the eyes of the living; so that they who will see may see, and seeing, both judge and act even now as they would have judged and acted then; in the moment of silence and suspense, when the Anglican communion was invoked to declare the faith, and against its will confessed that its inspiration was of the will of man, not of God; in that hour there fell a shadow upon England, and a presence more than human moved up against all earthly powers. He that wrought miracles in the wilderness put forth His hand to save. A supremacy higher than all, even His on whose head are many diadems, came and stood in the midst, imposing its divine jurisdiction upon the souls for whom He died, and commanding their return to the obedience of faith.

What, Fathers in Christ, what brings you here to-day but to legislate in His name? After three hundred years, to build again what fear or force threw down; by a Divine power to undo what the sin of man accomplished. Another in the august line of

Pontiffs has restored what a sainted predecessor gave, and bestows once more what England forfeited. The hierarchy of Gregory is reproduced in the hierarchy of Pius: a new order rises in its perfection. The Church of England in Synod takes up its work again after a silence of three hundred years. It reopens its proceedings with a familiarity as prompt, and a readiness as calm, as if it resumed to-day the deliberation of last night. Though centuries of time have rolled away since it sat in council, the last Synod in England is but as the session of yesterday to the session of the morrow. Time is not with the Church of God, save as it works in time, and time for it. The prerogatives of the Church, like His from whom they spring, are changeless. You meet here as of old once more; you have no principles to seek, no theories to invent, no precedents to discover; from the highest obligation to the lowest usage, all is definite and sure. After centuries, the Church puts forth its divine laws and powers, and applies them to the needs of place and time with the precision of a science and the facility of instinct. What is human stiffens and dies; the Living is ever in act as He in whose life the Church lives eternally.

And if we be faithful now as you of old, what a future is before us! All things bespeak a great hereafter. All around is laid upon a scale of vastness.

The empire of Britain cannot be neutral in the earth. Its mass is too great to move this way or that without inclining the world as it sways. For good or for evil, it must leave its stamp upon the future. Under its shadow must spring up surpassing forms either of life or death. Penal colonies inexhaustible in evil, or Catholic races, cities, and states, must be its offspring. As the Greek and the Latin of old, so the Saxon blood and speech now are spread throughout the earth; a prelude, now as then, of some profound design of God. Already the Saxon, with his kindred races from our shores, encompasses the world. They are flowing together; they are meeting in new regions of the earth; ever moving on, westward from the Atlantic, eastward from the Indian Seas. The earth is girdled about with our race, bearing forth with them the institutions, traditions, and customs, the nerve, the intelligence, the endurance, the will of England. They are laying deep and wide the base of civilization, of empires yet to come. Not without purposes in heaven is all this accomplishing. Do we not even now already perceive its issue? Even now already the Catholic Church holds the widest possession of this mighty frame. It is penetrating on every side with all its power of life and of futurity. The See of St. Peter is present in all the colonies of England; the unity of the Catholic

Episcopate binds them all in one; the Priesthood already lifts the one Sacrifice in every land; orders consecrated to God have their home in every clime: what are all these but germs of the future, fruitful principles, and productive centres of unity and truth; Nothing shall be lacking in the hour of need; for the Multiplier is there. All things do Him service; even those that resist Him, in resistance do His will. For three hundred years the empire of old Rome strove to put out the truth; for three hundred years, in every city and province of its mighty sway, the prætor and the lictor, the axes and the rods, wreaked their worst upon the Faith. For three hundred years all the conscious influence of Rome was bent in one aim to destroy the Church of God, but all the while its unconscious influence, even without its knowledge and against its will, wrought for the Name of Jesus. It confirmed His kingdom upon Earth. Through all, the Church still stood, expanding in calmness and in power, moulding to itself the framework and the substance of the empire. It had united all nations, that the Church might penetrate mankind; it had proclaimed silence in the Earth, that the infallible voice might be heard; its fleets and armies opened land and sea for the passage of evangelists; its roads and commerce laid the world

together; its laws protected the faithful, its cities were apostles' thrones. So shall it be again. Let us fear nothing but mistrust. We need but faith, and faith too is a gift of God. He is with us in His compassion and His Omnipotence. The Lord is come into our wilderness, and the hour to interpose is nigh. Though the line of St. Augustine be broken, and his See without a name; though the saints of our Saxon land seem left without offspring or inheritance, St. Alban and St. Bede, St. Edmund and St. Thomas, shall yet have sons as princes in all lands. "The land that was desert and impassable shall be glad, and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it; the beauty of Carmel and Sharon, they shall see the glory of the Lord and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not: behold, your God will bring the revenge of recompense; God Himself will come and save you."*

* *Isaias*, xxxv, 1-4.

II.

DOGMATIC AUTHORITY,
SUPERNATURAL AND INFALLIBLE.

PREACHED IN THE SECOND PROVINCIAL COUNCIL OF
WESTMINSTER,

1855.

DOGMATIC AUTHORITY, SUPERNATURAL AND INFALLIBLE.

“What man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no man knoweth but the Spirit of God.”—1 *Cor.*, ii, 11.

IN these words of the apostle the Holy Ghost reveals to us His own mysterious work in the Church of God. He draws a parallel between the depth and secrecy of the mind of man, and the inscrutable abysses of the mind of God. As the mind of man is hidden and impenetrable, shrouded in itself, so that no man can read or divine his inmost thoughts, so the mind of God is veiled in its own immensity: it has no counsellor, assessor, or witness. As the individual consciousness alone knows the thoughts of each man's heart, so none but the Spirit of God can know the thoughts of God.

But God has revealed His mind to us. “We have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God.”

When the Holy Ghost, on the day of Pentecost, descended upon the Apostles, the mind of God was

unfolded to them. They became the witnesses of the mysteries which are hid in God: they were partakers of His thoughts, and depositories of His intentions. Then arose within them the living consciousness of the Truth, which has descended lineally in the myetical body to this hour; the divine tradition of the light of Pentecost, in which all the revelation of God hangs suspended in its symmetry and perfection. For what is the Church but the apostolic college prolonged and expanded in its organization and unity throughout the world, wherein the mind of the spirit has descended to us by the perpetual indwelling of the Holy Ghost? He preserves what He has revealed, and perpetually proposes to the world the truth which in the beginning He shed abroad upon the intelligence of man. The Church, then, is not a name of multitude, but of a supernatural unity, the Head and the Body, Christ mystical, of which the Holy Ghost is the life, soul, and mind. The Church is, as St. Augustine says, "*una quædam persona*," "*unus perfectus vir*;" or, as the Apostle says, "the spiritual man, who judgeth all things, and himself is judged of no man." It is the fountain and the channel of light to the world: the expositor of the law, and the interpreter of the Truth of God. The law of God expounded and applied in its fulness and minuteness to the souls of men within the

sphere of its jurisdiction, constitutes the wonderful science of law which the legislation of the Church is perpetually elaborating. The Truth of God, interpreted by the Holy Spirit, and disposed in order and harmony, constitutes the highest science of which the reason of man is capable—that is Theology, of which both the author and the object is God. But the Legislator and the Interpreter of these divine sciences is the Spirit of God, from whom Truth and law both alike proceed.

Such thoughts as these are seasonable at a time like this. All things around us draw our minds this way. The solemn invocations of the Holy Ghost are still lingering in our ears. A synod of the Church in England, the representative of the spiritual sway of Calcyth, Finchal, Oxford, Herudford, London and Westminster is gathered here. It is a Council of Westminster once more. We see here the evidence of the undying life and ever renewing power of the Church of God, calmly legislating from age to age: restoring, re-creating what time or the sin of man has destroyed, as the exuberant life of nature perpetually re-ascends, full and ready to clothe again with fertility the bare earth which has been scathed and torn.

For more than a thousand years the Church in England has witnessed for the same changeless Faith.

Through all vicissitudes of time and state, through sun or storm, it has spoken with one unfaltering voice. What it taught by St. Augustine it teaches now. The history of St. Bede is the transcript of the Church of God in England at this hour, and the Church of this hour is the history of St. Bede, breathing and living still. There we see the same living reverence and dutiful submission to the successor of St. Peter, the same Divine Sacrifice upon the altar, the same Sacrament of Penance, the same affectionate intercession for the souls purifying in the fire of God's love,—above all, the same invocation of the saints, the same loving worship of the Mother of God.

A thousand years passed away, and the same Hierarchy stood in witness and in suffering for the same mind of the Spirit. In the face of princes and the powers of this world, in despite of mockery and slander, of tortures and of martyrdom, the Catholic Hierarchy of England witnessed, till by violence it was swept away from the earth.

Three centuries again are gone and the same truths are still living and fresh in the heart of the changeless Church. They are before us at this moment: the same dutiful and loving obedience binds this Council to the Apostolic See: morning by morning the Holy Sacrifice is offered up in this place by half a hundred

priests: but yesterday we commended the souls of the departed with loving memory to the mercies of God: the invocation of His saints rises daily from our solemnities: above all, the name and the prerogatives of the Mother of God are cherished with the devotion and fervent love of sons.

All these things lead on to another thought. The first act of this Council was to prepare letters of thanksgiving to the Supreme Pontiff, in humble acknowledgment of the Dogmatic Bull, by which, in these last months a doctrine of faith has been promulgated to the whole Church throughout the world. It has been declared that the "doctrine which teaches that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of Almighty God in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, was revealed by God."* It does not say that it is true, it offers no logical or historical proofs of its truth; it declares that it is revealed: that it was contained in the Revelation of the Day of Pentecost. And we receive it, not upon argument or criticism, but upon the witness of the Church, which is the sole witness of the mind of God, for, "The things that are of God no man knoweth but the Spirit of God."

* Dogmatica definitio Pii P.P.IX., vi, Idus Decembris, MDCCCLIV.

Never since the great Council of Ephesus, which invested the Blessed Virgin with the august title of Mother of God, has so vivid and universal a joy broken forth from the heart of the Catholic Church. The publication of this dogma has given form and articulation to the thoughts and desires of the faithful throughout the world. The decree of Ephesus enunciated the dignity of her Divine Maternity, the definition of Pius the Ninth enunciated the singular privilege of her Sanctification; and these two complete the full orb of her splendour in the kingdom of God.

But it would not be seemly or in season, and, therefore, it is not my intention, to dwell upon the doctrine of the Immaculate Conception. I adduce it now only as an example of the perpetual office of the Church in discerning and declaring the limits and the contents of the original revelation. I might indeed illustrate this office by the history of other doctrines of the Faith. The doctrine of the Holy Trinity, for instance, of the Incarnation of the Son of God, of original sin, and of grace, all of them, in various degrees, some more some less, exhibit the wonderful and unerring operations of the Holy Spirit presiding over the teaching and theology of the Church. All alike are contained in the original revelation of the day of Pentecost; all alike have had their period of

simple belief, of conflict, of analysis, of progression, and of final definition.

Of these, however, I will not speak, but rather of this last exercise of the divine office of the Church, because it more emphatically unfolds the perpetuity and presence of a Divine Teacher in the midst of us in these latter days: and also, because in itself the definition of the Immaculate Conception is an eminent example of the office of the Church as the interpreter of the mind of God.

I will not venture, Right Reverend Fathers and Brethren, to offer in your presence the specific evidences of this doctrine of faith. You know them far better than I. Neither will I offer proof of a dogma which has been uttered by the voice of a Teacher who is Divine. The utterance itself is the evidence of the truth declared. All I purpose to do is to trace the outline of its history, as exhibiting the perpetuity, the progressiveness, the perfection of the office of the Holy Ghost.

1. The belief that Mary, Mother of God, was sanctified with a sanctification preeminent above all creatures, lay deep in the consciousness of the Church from the beginning. The mind of the mystical Body teemed with the illumination which descended from her Divine Son. Silently, and with the love of child-

like faith, the Church on earth for a thousand years gathered together all the forms of beauty, splendour, grace, and sweetness to express the peculiar sanctity and singular prerogatives of the Virgin Mother. Not only the imaginative and mystic East, but the rude and fervent West, the ardent and glowing South, and the cold and passive North, all alike conspired to invest her with titles of loving worship. She was placed by unanimous and spontaneous suffrage above all the creatures of God. She was the spotless one, and her sanctity was expressed by the same word in which they spoke of the spotless sacrifice upon the altar, the spotless Church of Christ, the spotless assembly of the Saints before the throne of God.* Again, she was declared to be free from sin, and from all contact with sin.† Or, again, as sanctified above all the creatures of God:‡ above all, that is, not only above all fallen, but who never fell; above the elect angels, above cherubim and seraphim,§ above all the court of Heaven.

And once more: As the second Eve she was all that the first Eve was, and of a higher dignity, inasmuch as in all things she is greater: she was the restorer of

* Scil. ἄμωμος, ἄσπιλος, ἀμίαντος, πανάμωμος, ἅγια, ἁγνή, καθαρά, etc. See De Im. Deiparæ Conceptione—Passaglia, Tom. i, s. 2.

† Epist. Sophron. in vi Synod. "Sancta et omni contagione immaculata."—*Suarez, in part. 3, S. Thomæ, Quest., xxvii.*

‡ Ibid.

§ Ibid.

the fall of the first woman: the Mother of God: the Mother of all who live eternally.*

Both in the east and in the west, for a thousand years, she was so called "Blessed" by the voice of the disciples of her Son.

Then came two hundred years of intellectual conflict. The childlike and loving faith, which, from the beginning, had cherished her spotless and preeminent sanctification, had to undergo the sharp process of test and separation. This simple belief was analyzed: and the analysis gave up two theories; one of an immaculate nativity, the other of an immaculate conception. And what was the difference between these two scholastic analyses? Did either call in question the preeminent sanctification of the Blessed Virgin? By no means. Both equally affirmed it. Both alike affirmed the Mother of God to be without sin. All were alike agreed that the Blessed Mother of God was without any sin, actual or original, also that she was born without original sin: all were equally agreed that she was sanctified by a personal and singular privilege above and beyond all the saints of God. In what, then, did they differ, in what did either fall short of the truth as now declared? One analysis fully affirmed it.

* S. Just. Martyr., *Dial. cum Tryphone*, s. 100, Ed. Ben. S. Iren. *Contra Haereses*, Lib. iii, cap. 22. S. Cyril Hier., *Cat.* xiii.

The other fell short by a point of time, a moment when she was included in the fall. And from that day, throughout the last six hundred years, the suffrage of the Pastors and Doctors of the Church has been all but unanimous. The great majority has taught that she was immaculate in her conception, a few only in comparison that she was immaculate in her nativity.

Of the universities, which are the schools of the Church, every one taught and bound its members to teach that she was conceived without stain of original sin. All the religious orders, the great families of St. Benedict and of St. Francis, in all their branches and offsets, the sons of St. Ignatius, and all who, to the universal illumination of the Catholic Church, added the yet deeper light of the interior and mystical life: all, with one sole exception, taught that Mary, by a preeminent sanctification peculiar to herself, as St. Bonaventure, the seraphic doctor of the schools, whom we to-day commemorate, expresses it, was conceived without original sin. The sons of St. Dominic will not be backward to rejoice in the fact that of their own teachers, all the greatest names, with one exception, vast indeed in itself, but still alone in this, and a great majority of their theologians, taught the immaculate conception. It may be said, then, not that the order of St. Dominic, but that certain theologians of

that order, defended the Immaculate Nativity. The order as such, by the majority of its voices, united its suffrage long ago to the unanimous testimony of all other religious bodies.

Whence came this universal, all-pervading, vivid, and harmonious belief of the sinlessness of the Mother of God, but from the Spirit of God, which, knowing the things of God, had revealed them to His Church? It lay deep among the lights of Pentecost, and descended from age to age in the perpetual living consciousness of the Church.

2. But what thus lay deep in the illuminated heart of the Mystical Body broke forth also in the form which most surely indicates the light of faith, the solemn festivals of the Church. Simple faith is both keen of sight and prompt in expression: conscious of its joys, but unconscious of the need of intellectual definitions. The mysteries of the Incarnation, the Resurrection, and of Pentecost were celebrated year by year in feasts of universal joy, long before they received the sharp dogmatic expression which conflict with heresy impressed upon them. So too the Immaculate Conception. All the privileges of her sinless perfection lay hid, and all were apprehended by childlike love, and loving contemplation beneath the feast of her Sanctification, which, for fourteen

hundred years and more the Church of God has yearly celebrated.

3. Moreover, again and again this universal consciousness has struggled, as it were, for utterance. It has hung upon the lips of the Church. Again and again the Councils of the Church all but pronounced the words. The Council of Ephesus, when it invested the Blessed Virgin with the title of Mother of God, did in truth ascribe to her person a sanctification proportionate to the dignity of her divine maternity. And surely the least and the initial grace of such a sanctity is to be free from sin. To be sinless is but a negation of unholiness, to be holy implies the presence of a supernatural sanctity. And this she possessed in a measure proportionate to her dignity: but her dignity transcends all that creature ever bore. The Council of Chalcedon in exalting the Son exalted also the Mother. It was impossible to speak worthily of the Son of God without speaking of her singular glory.

In the Third Council of Constantinople, and the Second of Nicæa, the dignity and the sanctity, singular and sole, of the Mother of God were declared by Doctors and by Saints. Through all the successive definitions of the Church, as the doctrine of the Incarnation has been unfolded in its theology, her preeminent

dignity has come forth with a greater light of evidence and splendour.

So also in the western world. The Councils of Frankfort and of Toledo declare her to be spotless: the Council of Basle, in terms as express as those of the dogmatic Bull of Pius the Ninth, declares her to be conceived without stain of sin. "We define and declare that the doctrine which asserts that the glorious Virgin Mary, Mother of God . . . was always free from every original and actual fault, and was holy and immaculate, is to be approved, held, and embraced by all Catholics as pious and as consonant with the worship of the Church, the Catholic faith, right reason, and the Sacred Scriptures.*

And if the Council of Basle be not general, yet it represents the mind of the Episcopate of the Universal Church. Whatever differences of word or of conception may have existed among Theologians, the Episcopate has never been divided. It has uniformly on

* "Doctrinam illam Disserentem gloriosam Virginem Dei genitricem Mariam, præveniente et operante Divini Numinis gratia singulari, numquam actualiter subjacuisse originali peccato; sed immunem semper fuisse ab omni originali et actuali culpa, sanctamque et immaculatam; tamquam piam et consonam cultui ecclesiastico, fidei Catholicæ, rectæ rationi, et sacræ Scripturæ, ab omnibus Catholicis approbandam fore, tenendam et amplectendam, definimus et declaramus, nullique de cetero licitum esse in contrarium prædicare seu docere."—Concil. Basil. Sess. xxxvi.

every occasion favoured, fostered, and promoted the pious belief that the Mother of our Lord was conceived without sin.

And in the Episcopate, most conspicuously its chief and head has ever encouraged this belief. Three and thirty Pontiffs, in more than seventy constitutions and rescripts, now laid up in the archives of the Church, have promoted and given an impulse to this doctrine of the Faith.

4. And thus the Church, in its passive infallibility, its universal consciousness, expressed in every form of word and witness, by liturgies and offices, by homilies and by feasts, has manifested the truth, that Mary is above all creatures, and all alone in the exaltation of her unshared and singular prerogatives of Maternity and Sanctification. And, furthermore, whensoever the Church, in its authoritative form, or by its active infallibility, has approached this mystery of revelation, it has uniformly favoured it, and taken it almost upon its lips.

What then has been lacking long ago to declare the Immaculate Conception of the Mother of God to be a doctrine of the original revelation? Nothing but the formal definition and final proposition of the Church. And this too has now been granted. The Supreme Pontiff, Vicar of Jesus Christ, Successor of St. Peter,

sitting in the Apostolic Chair; the pillar of supernatural illumination; the immoveable centre of universal tradition; the Heir of the promise, "I have prayed for thee that thy faith fail not," has now pronounced to all the Church under Heaven that this doctrine was "revealed of God." And in the act of declaring this to the world he was surrounded by the whole Episcopate under Heaven, partly in person, partly by representation. And what is the Episcopate, with its chief, but the pastoral ministry ordained, anointed, and assisted by the Holy Ghost, the standing synod of the whole Church, the Church itself, which for long years had been supplicating of the Supreme Pontiff that a formal definition might be impressed upon a truth which was already and universally believed.

5. And now to make an end, what is all this perpetual and progressive unfolding of the inward sense and consciousness of the Church, but the perpetual and progressive operation of the Holy Spirit of Truth working mightily and sweetly throughout the Body of Christ; eliciting, shaping, and perfecting the ideal conception and the verbal expression of the original intuition of Faith. It is the Spirit of God unfolding the mind of God; freely and gently acting upon the intelligence of the mystical Body: not overbearing its operations, but perfecting its perceptions and its

powers, as grace elevates and perfects the will, until it had adequately apprehended and, with unerring precision, expressed the mode of the Sanctification of the Mother of God.

And such, from first to last, is the work of the Holy Ghost, searching and showing to us the deep things of God; for He alone is the Giver of all illumination. On the day of Pentecost, when He descended upon the Church, He filled it to overflow with the revelation of God. All was at once made known: the science of God descended from the mind of God and from His inaccessible light; absolute in its principles, perfect in its certainty, definite in its outline. It was a science, and the Queen of Sciences, of which the same Spirit of God is the Architect and the Disposer, the Interpreter and the Expositor: assisting the mind of the Church, which, as one continuous and universal intelligence unites the whole Body of Christ in every age and in every land, to penetrate, to analyze, to apprehend, to harmonize, and to define the doctrines of the original revelation. It is likewise the Holy Ghost who, from age to age, guides the Church in the choice selection and consideration of the very words in which to express the doctrines of Faith. It is He who chooses also the times and the seasons when such definitions shall be made. It was He who determined

that the consubstantiality of the Son should be defined at Nicæa in the fourth century, and His own personality at Constantinople in the fifth. It is He who ordained the time for the defining of original sin, and the doctrines of grace, touching and retouching them from the fifth century to the sixteenth and seventeenth. And now in these latter days, for purposes known to Himself, and yet hardly hidden from us, He has brought to a close the long and profound analysis by which the Church has apprehended the full mystery of the spotless sanctification of the mother of God, and traced it to its source in the power of grace, that is in the singular privilege of immaculate conception.

It is, therefore, the Holy Ghost who has promulgated this definition. The Church, through its Visible Head has spoken, but the utterance is the voice of the Spirit of God. "For what man knoweth the things of a man but the spirit of a man which is in him? So the things also which are of God knoweth no man but the Spirit of God. Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given to us of God. Which things also we speak not in the learned words of human wisdom, but in the doctrine of the Spirit: comparing spiritual things with spiritual. But the sensual man

perceiveth not the things that are of the Spirit of God, for it is foolishness to him who cannot understand, because it is spiritually examined. But the spiritual man judgeth all things, and he himself is judged of no man."* The Universal Church of God is this spiritual man, the sole Divine Witness and Teacher upon Earth: the only Guardian, the only Judge of the Revelation of God.

And now in its own time this truth, old in itself, new only in its definition, has been declared. It is precious to us as a Dogma most needful in these latter times, when, according to the prophecy of our Lord, faith is faint, and love is cold. It comes to reanimate and to rekindle our devotions to the Mother of God, much more to her Divine Son, for whose sake she is dear to us. If it be possible to grow in love to Jesus without growing by the same act in love to His blessed Mother, it is certainly impossible by reason of all natural and supernatural perfection, to grow in love to her without a greater growth in love to our Divine Redeemer and Lord, through whom alone we have relation to her.

It is precious also as the last gem in the crown, the last jewel which makes perfect the mystical diadem of her prerogatives. She is, as St. John writes, "clothed

* 1 Cor., ii, 11-15.

with the sun," and, as St. Bernard interprets, "immersed in God." The divine glory has not lightly touched her, as the lips of the Prophet were cleansed: nor even as the seraphim who are kindled at the fountain of the Divine presence, but she is clothed with God, and as far as a creature can endure she is filled with God.* She is united with Him more intimately than any other creature, for above the Divine Maternity there is nothing but the Hypostatic union of the Incarnate Son. And now upon the head of her who is so arrayed the Holy Ghost Himself has placed the crown of her twelve prerogatives, fastened and perfected by this last and highest of the glories of her person.

It is not, however, only as an increase of her accidental glory that this definition is precious to us, but it is precious as a Dogma. For what is a Dogma but a revelation of the mind of God, a law of human thought in things divine, an utterance of the Holy Ghost. Every such definite truth descends upon us as a light from Heaven. It is a new and profounder insight into

* "Jure ergo Maria sole perhibetur amicta, quæ profundissimam divinæ sapientiæ, ultra quàm credi valeat, penetrare abyssum; ut quantum sine personali unione creaturæ conditio patitur, luci illi inaccessibili videatur immersa. Illo nimirum igne Prophetæ labia purgantur, illo igne Seraphim accenduntur. Longe vero aliter Maria meruit, non vero summatim tangi, sed operiri magis undique et circumfundi, et tamquam ipso igne concludi."—*S. Bern. Sermo de Duodecim Prærogativis B. V. Mariæ*. Op., Tom. iii., col. 1013.

the intelligence of God, an enlarged knowledge of "the things of God." To the Church every dogma is a heavenly treasure, dear and priceless, living and giving life. Out of the unity of the one true Church the lingering remains of the divine science, the few surviving outlines of Dogma, stand as a wintry tree, dead, fruitless, and bare. Men turn from them as dry, formal, and fragmentary. And yet even in death there is a beauty and a symmetry in the spreading branch which lifts its naked sprays against the glowing sky. It neither lives nor gives life, and yet is graceful even in decay: even in fragments it is still the broken structure of truth, which once had vitality and fruit, and gave shadow and food to man.

But in the Church of God Dogma is the source of an exuberant life. The Dogmatic Theology of the Faith rises and expands itself as the tree of life, majestic as the Cedar of Libanus, fruitful as the Palm, fragrant as the Balsam, full of vitality, expansion and symmetry, from its root to its branches, from its branches to its outmost spray. Even the syllables of its sacred language shed abroad the illumination of truth, the motives of obedience, the fervour of devotion. Dogma has a sacramental power of its own. All we need to do is to lift up the supernatural light before the reason and the hearts of men, and, as the sun on high acts

by its own nature, the source of it pours forth an universal influence of vitality and fruitfulness, of splendour and of beauty.

And yet it is not chiefly as a treasure of Faith that this Dogma is precious to us, but above all as an interposition of the perpetual and divine authority of the Holy Ghost, who is always teaching through the Church. In the midst of the conflicts and storms of these last times, when men are tossed to and fro in doubt and fear, from uncertainty to unbelief, a Divine Voice has descended and made its articulate speech to be heard throughout the world. Even they who know not the meaning of the voice have heard the sound. Many things make this most timely and just, because of the especial heresy of these latter days. "The spirit manifestly saith, that in the last times some shall depart from the Faith, giving heed to spirits of error and doctrines of devils."* And what is the chief and master heresy of the last three hundred years, but a denial of the perpetual office of the Holy Ghost. The great outbreak of the human reason against the revelation of God, which three centuries ago withered the West of Europe, did not take its spring, but only its pretext, from a denial of some particular truths of the Catholic Faith. The Reformation did not follow from

* 1 *Tim.*, iv, 1.

a denial of Transubstantiation, or Purgatory, or Invocation of Saints, and the like, but from a rebellion against the authority of the Church of God as a Teacher, and a denial of the perpetual office of the Holy Ghost, as the Guide of the Mystical Body of Christ. Professing to believe in the office of the Holy Spirit as the Sanctifier and Illuminator of individuals, it refused to submit to Him as the Illuminator and Guide of the Body. That which is conditional and depends upon the will of man it professed still to believe: that which is absolute and depends only on the will of God it rejected. And what was this but to deny the presence of a Divine Teacher upon Earth, to make way for the licence of human reason? This led at once to a rejection of the supernatural character and office of the Church, and subjected all its doctrines to the examination and criticism of man. The supernatural order passed away from the races which are scathed by the Reformation; and the human reason became not only critic and judge, but measure and fountain of all truth to itself. Dogma is the divine opposite to the Reformation in its root, with all its branches and consequences.

Another reason which makes this exercise of Divine authority most timely at this moment, is the intellectual state of the age in which we live. The Refor-

mation has carried its legitimate results into the regions of science, and we are now told that the human mind has had its three periods, namely, the theological or superstitious, the metaphysical, which is almost equally credulous, and now the positive or perfect and scientific state. And this perfection consists in limiting science to the objects of sight and sense, to fact and to phenomena; excluding from the sphere of science such elements of uncertainty as cause and law, and God, and the like, which are assumptions or superstitions, rendering science uncertain so far as they are allowed to enter within its realm. It would seem indeed as if the judgment of Elymas, the magician, had fallen upon this age: as if this generation, so subtle, skilful, and far-seeing in the sciences of nature, gifted with such wondrous instruments of discernment and appreciation, were sightless only for the higher, deeper, and diviner fields of truth. The men of this generation can trace the path of the planets, weigh the bulk of the moon, measure the girth of the world; they can make light their pencil, and electricity their messenger, and discover metals in the sun. But the sun itself, in its noonday splendour, the glory of the Divine Presence; the world-wide light of the universal Church, which, with its illumination, fills the whole Earth, they cannot see. It is as if the hand

of the Lord were upon them, and a mist and darkness upon their sight, and their eyes, not seeing even the sun, were judicially blinded.*

And all this is true of our own land, dear to us by so many charities; for England now, like Rome Pagan of old, has become "*Sentina gentium*"—the pool into which the evils of all the earth find a way. Already twice England has risen in conflict against the Church of God; and twice it has seemed to men to be victorious: but twice in the sight of God and His Holy Angels it has fallen lower and lower in spiritual darkness. Once three hundred years ago, when by its proud and cruel persecution it dissolved the unity of the mystical Body, and profaned the mystery of the Sacramental Presence of Jesus, quenching the lights which burn before the altar, and denying His adorable sacrifice. Stripped and spoiled of its divine inheritance, it still endeavoured to wear the aspect of a Hierarchy and to celebrate Sacramental mysteries. But this was a transient semblance. A hundred years again passed by, and England tried a fall once more with the changeless Church of God. Anglican Protestantism became Latitudinarian Protestantism: the shadows of doctrine fled away, and dogma became a by-word.

And now once more there are signs abroad of a

* *Acts*, xiii, 11.

third, and it may be a last conflict sorer still. There are tokens all around of secret changes which have reached almost to the crisis of their production.

There are five signs of future evil manifest upon our state.

Never before were the masses of our people so without God in the world: never was spiritual famine so wide-spread and so blank. Millions in our towns and cities have no consciousness of the supernatural. The life of this world is their all.

Never before were the schisms and heresies which have been generated by the first great heresy and schism so manifold and dominant. The Church of the Anglican Reformation has given up well nigh half its people to the endless separations, which have exhausted its vitality.

Never before were the internal and diametrical contradictions among its teachers and guides so ripe and unrelenting: never the confusion and uncertainty, the mistrust and weariness of heart so wide-spread and oppressive among its people.

Never was its own impotence to rule, its incapacity to teach, so proved and manifest. It cannot judge, it cannot decide: it may not legislate: it dares not to solve its own perplexities: it has not mind or courage to define its own doctrine. There is no voice to be

heard: no divine certainty, no divine guide in the seat of its councils.*

And lastly, never was there a time when the public opinion, the supreme infallibility which guides and teaches in England, was so absolute in its will. It is bearing all before it down the stream to a deeper indifference to all positive revelation. Struggle as they may, all must go down as the current runs. No human will can stay its course, no human intelligence avert its vehement descent.

Rationalistic Protestantism is the natural end and term of all that moves around us. In the midst of this confusion and disorder the Divine Voice is heard once more as of old, speaking with command, filling the whole world with its thrilling words. Even here in England it is heard on every side. Here, where the forms of human authority are vanishing away, and all fragmentary systems are dissolving, in the midst there is to be seen arising again the whole structure of the Faith, the Divine Science in all its symmetry, harmony, and stature. It is revealing itself to the intelligence of men whether they will or no, with the penetrating energy of light, as resistless and as silent.

* This was written in 1855, when as yet the *Essays and Reviews*, and Colenso on the Pentateuch, and all that has sprung from them, were as yet below the horizon.

All intermediate systems are being winnowed away, and the field which lies between the Church of God and the power of this world is being cleared for the last conflict. This is our call and our work: to build up once more the Science of God in the heart of this people. And for this end, Fathers and Brethren, you have toiled and suffered long. God, in His wise and almighty providence, has reorganized in beauty and perfection the outward form of His Church in England. And now, under the outward array of order and discipline, the inward and spiritual science of Faith is reascending. The science of God is our strength. "*Dominus illuminatio mea et salus mea.*" For a holy Priesthood must command the world, and a Priesthood skilled in the Science of the Saints must govern the intelligence of mankind. To this end your care is above all directed, to train up a succession of Priests, full of the Holy Ghost and of faith; in the discipline of sanctity, learning their theology less from books than, as the Saint of this Festival declared of himself, at the foot of the crucifix. And yet with so severe and exact a study of the sacred dogma of Faith, that even the least formula, the minutest syllable of its authoritative terminology shall be counted as a precious trust.

If envy could be a holy thing, I would say I envy

those who from their youth have grown up as the palm trees in the house of God, nurtured unconsciously in the living traditions of Divine Faith, and expanding with even growth into the ripe and perfect knowledge of the Faith. But it is enough, nay, beyond all words, too great a grace to be permitted afar off to see, and even so late to share this glorious inheritance of the Church of God.

What conflict and what issue may be in store, who can foretell? Seventy years, from the day when St. Augustine first set foot on Saxon England, ran out, and the seven kingdoms had submitted to the Faith. Fifty years ago the Church in France was swept away by a flood of fire; and now it is renewed in strength, ampler in majesty, preeminent in the world. God can do great things for us, and He will, but when and how it is His alone to know. Of one thing, at least, we are sure. The sorrows and pangs, the heart breaking and the agony, the tears and the blood, which your forefathers, our confessors and martyrs, have shed upon this soil are not in vain. They have ascended up, and are not forgotten before the Most High. There will come a noble reaping from so sharp a seed time: and the keenness of the tillage will bring an exuberant harvest in the autumn of our time.

God has a work to be done in England, and He will do it. He has called us to share it with Him, and to work for Him. What He has in store for you who can tell? Perhaps there is no palm laid up for you. And yet who knows, for even palms are won in these still days of ours. Year by year, in this commonplace, every-day time of our life, Martyrs have been ascending to the presence of the Lord. But if not this, then at least the white array of confessors: and the reward of souls plucked from the burning, illuminated, healed, and saved through your zeal and charity. If this may be your portion, it is enough: and great shall be your recompense in Heaven.

III.

THE PERPETUAL OFFICE
OF
THE COUNCIL OF TRENT.

PREACHED IN THE THIRD PROVINCIAL COUNCIL OF
WESTMINSTER,

1859.

TO
THE RIGHT REVEREND THE FATHERS,
AND TO THE CLERGY, SECULAR AND REGULAR,
CONVENED IN SYNOD,

This Sermon

IS RESPECTFULLY INSCRIBED.

THE PERPETUAL OFFICE
OF
THE COUNCIL OF TRENT.

“Wisdom hath built herself a house.”—*Proverbs*, ix, 1.

Who is this mighty builder but the eternal God, and what is the house that He has built, but the manifestations of His Almighty power? In the beginning God created the heavens and the earth; and the foundations of the house were laid. For six days in order and in symmetry this edifice of Eternal Wisdom rose from perfection to perfection. But the glories and the forms of the first creation did but shadow forth His power and Godhead. There were greater things to come—a house mightier and more glorious, more ample and more divine, for God had decreed that He would become incarnate. He prepared this mystery of His power in the Immaculate Conception of His Blessed Mother. In that work of His eternal, all-creating Spirit, the foundations of a nobler house were laid. And “the Word was made flesh and dwelt among us:” His tabernacle was our very manhood. Nor yet was the work of Wisdom done.

There was another house still to arise, built upon His own Incarnation—that is, His mystical body, which is the Church of God. And in the day when He said, “Thou art Peter,” words came from the lips of God, which for power have no parallel, save when He said, “Let there be light,” and the splendours of the firmament were created; when the floods and inundations of brightness were poured forth, and the unity and harmony of all the heavenly lights arose together in their multitude and their glory. So when He spake those words, “On this rock I will build my Church:” the unity, and harmony, and universality, and complex beauty of the Church of God began. Time and succession of days were needed to unfold all that was spoken, but year by year, generation by generation, this mighty structure of the Incarnate Wisdom of God arose to its perfection. First came the line of Pontiffs—vicars of the Incarnate Word, one by one ascending in the firmament of the Church in his peculiar splendour: each distinct, but glorious like Him whose vicar he was. There was Leo, penetrated and glowing with the consciousness of the divine message of the Incarnate Word. There was the first Gregory ruling over the Church with the patriarchal sway of a father’s love. There was another Gregory, the seventh of the name, subduing the enemies of the Church, breaking

them with his iron will, ruling them with a rod of iron, and governing the Church with the fire and energy of an angel of God. There was the third Innocent, legislating for the nations like his Master, in the mountain. Each arose in his own radiance and beauty. Then came the constellations of the Church—the mighty Councils: the Council of Nice, invested with the glory of the consubstantial Son; Ephesus, in the splendour of His Immaculate Mother; Lateran, luminous with the glory of the Holy Eucharist; Florence, with the majestic supremacy of Christ's vicar upon earth, each one in its order, as the Eternal Wisdom saw fit to raise the edifice of His power, layer upon layer, stone upon stone. And yet there was still one to arise—one constellation more, the central sun of all, one around which, as their centre, all the Councils of the Church find their path, in which the splendours of all others are united.

The time had arrived, foreseen in the Eternal Wisdom, when men's hearts had waxed cold, when the islands of the Saints were barren, and the lands of the north, which had borne servants of God, sent forth no longer Evangelists or Apostles; when Spain, once so glorious in the Church, had become a trader in the west, and when Portugal—the handmaid of the Holy See—had lost its zeal in the marts and markets of the

east; when Germany sent forth a brood of errors to lay waste the fair fields of the Faith. The time was come that another manifestation of Wisdom should arise; and for eighteen years the Episcopate of the Church sat in Trent, under the Legates of the Holy See, with power of intellect, with consciousness of divine commission, and with the presence of the Holy Ghost to legislate for the future. Then there arose a light above all other lights—such as that described by the Prophet, when he said “The light of the moon should be as the light of the sun, and the light of the sun sevenfold as the light of seven days.” For three hundred years this Great Council has ruled the Church. Its voice and its spirit have reigned with undiminished power. It stands supreme, the test of faith, and the rule of all legislation, for the Catholic world. But time forbids me to do more than touch lightly upon some of the special characters and prerogatives of the Council of Trent.

The Council of Trent was a Council of Recapitulation. It was the heir of all the definitions of the Church. The heresies of old assailed here and there a doctrine of the Faith; but God permitted now a heresy to assail, in a whole line of errors, not only the whole line of the Faith, but also the divine authority of the Church itself. The Council of Trent, therefore,

summed up in its decrees what other Councils had declared. All their voices spoke by its one voice, as on the day of Pentecost all the Apostles spoke by Peter. The Councils of Africa again promulgated their decrees of original sin; the Council of Orange, of preventing grace; the Council of Vienne, of the infusion of spiritual habits in regeneration; the Council of Toledo, of the procession of the Holy Ghost; the Council of Lateran, of the mystery of Transubstantiation; the Council of Florence, which was itself the summary of the Councils of the East, spoke in all their names; all these received their expression in the decrees of Trent. And, further, it not only recapitulated all Councils, but it harmonised all schools of Theology. The scholastic disputations of the Dominican and Franciscan families, the Angelic and Seraphic Theologies, found in the Council of Trent their unity and solution. Its decrees form a Summa of Theology. Explicitly and implicitly they present as a whole the revelation of the day of Pentecost. The profession of Faith, promulgated by Pius the Fourth, recapitulates the doctrines of the whole Church of God, East and West in one, and presents it to the world in ample array, bright and resplendent; over against the prolific error of these later days restless with a perverse intellectual activity, and fronts its advance,

reaching from wing to wing: "*pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata.*"

Again, the Council of Trent was in an eminent sense the Council of Reformation. It would be an unpalatable task to dwell on the evils of the time. But an example or two may suffice. The second see of the West—the see founded by St. Barnabas, whose patron was St. Ambrose, had hardly for eighty years seen its Archbishop. It had been governed by vicars, of whom many had better not have been there. There were parish priests who knew not the form of absolution in the sacrament of penance; there were priests celebrating the Holy Mysteries, who believed themselves exempt from the duty of Confession. They dressed as laymen, and wore arms. If such were the priests, what were the people? There was also the see of St. Antoninus—the birthplace of St. Philip—and the social life of Florence corrupted by the influx of Oriental luxury. If such was Italy, what were other lands? It was to redress such a disordered state that the Council of Trent assembled. Other councils had essayed before what it alone accomplished. It was truly a Council of Reformation. Filled with the Holy Ghost, and consumed with zeal for the house of God, it began its work. The fire of jealousy for the sanctity of the mystical Body of Christ penetrated it

throughout. Conscious of the presence of the Vicar of Christ, whose Legates presided over its acts, it began, "*totius familiæ Domini status, et ordo nutabit, si quod requiritur in corpore, non inveniatur in Capite.*"* With the Head it opened its work. Judgment began at the House of God, with the sacred College itself. It prescribed their way of life, and the virtues demanded by their state. It then, with a holy boldness, reminded the most blessed Roman Pontiff, that nothing was more needful than that he should choose out of all nations to clothe with the sacred purple those alone who were most fit. It proceeded from Cardinals to Bishops, to their dignity and duties and obligations; then to the Priesthood, to the Religious; and lastly, to the Faithful. With the scourge of discipline, and set on fire with jealousy for the divine honour, it cleansed the sanctuary, after the example of Jesus in the temple of God.

And, further, the Council of Trent was a Council of Reconstruction. It anticipated with a wonderful foresight the needs of the Church in these later ages, and provided for them. The course of the world had for centuries lain heavy upon the freedom and action of the Episcopate. Traditions, and customs, and civil laws trammelled and fettered it. The encroachments of the secular power were confirmed by long prescrip-

* Conc. Trid., Sess. xxiv, 1.

tion and the Holy See had struggled long, and often in vain, to emancipate the Episcopal jurisdiction. It was at this time that the spirit and tendencies of modern society were beginning to appear, and the nations of Europe were reconstituting themselves upon a new basis. And with the new forms of political and social power the Church must have to cope. For this end, by its sovereign decrees, the Council of Trent swept away the so-called Ecclesiastical customs and laws, imperial, royal, and national, which usurped upon the Episcopate. It restored to the Pastors of the Church the fulness of their sacred jurisdiction. It gave back to them the sovereignty of their Apostolic thrones and the free use of their prerogatives. And, as the political and social state of the world was changed, a new Ecclesiastical legislation was demanded, both to prevent the renewed accumulation of disorders, and to enable the Church to conform and adapt itself, by its ever-living and creative power, to the new forms and exigencies of modern society. Therefore it imposed on Metropolitans the obligation of convening every three years their Provincial Council; and on Bishops, their Diocesan Synod year by year:* so that the last three centuries have been eminently the centuries of legislation. A multitude of Councils, Provincial and

* Conc. Trid., Sess. xxiv, 2.

Diocesan, by their vigilant deliberations and decrees, have perpetuated the action of Trent throughout the whole extent of the Church.

And for this end, it recognized more amply than any other Council of the Church, even than those over which the Sovereign Pontiffs in person had presided, the supreme legislation and executive authority of the Vicar of Jesus Christ. It committed to him the confirmation and accomplishment of its decrees. And for this the reigning Pontiff, Pius the Fourth, by three great acts of sovereign power, provided. First, he abolished all ecclesiastical prescriptions and customs contrariant to the decrees of this Council. Next, as our Divine Lord withered the fig-tree and dried up its future life, he declared that no prescription should ever acquire force against the decrees of Trent.* And lastly, he forbade under pains all interpretation of its text, reserving to himself and to his successors the sole and exclusive power to interpret its letter and its will.†

It may be likewise said, that the Council of Trent was in a special way the Council of Active Charity. It gave an impulse to the works of the Church, which not only endure, but go on multiplying to this day.

* Bulla Pii IV, "In Principis Apostolorum Sede."

† Bulla Pii IV. "Benedictus Deus."

The times foretold by our Divine Lord were already come: "Because iniquity hath abounded, the charity of many shall grow cold." The nations of Christendom had long been growing cold. Centuries, dreary and dark, had swept over the Church since the fires of Pentecost descended, and lands which once glowed with the love of Jesus, had grown bleak and barren. Not that the sacred Heart of Jesus, which is the Heart of the Mystical Body, had ceased to beat, or its pulse to vibrate with as intense and fervent a love as in the beginning; but that the hearts of men had ceased to respond to it and to kindle as in the earlier days. It was not, therefore, without a reason that God permitted the heresy of imputed righteousness to arise, that the Church should declare that men are justified by the justice of God, "*non qua ipse justus est, sed qua nos justos facit,*" not by a shadow, but by a substance, by the inherent justice by which, "*vere justi nominamur et sumus;*" by the in-dwelling of the Holy Ghost and of Charity, inasmuch as "*per Spiritum Sanctum, Caritas Dei diffunditur in cordibus eorum qui justificantur, atque ipsis inhæret;*"* whereby they become the temple of the Sacred Heart itself: "*Cum enim ille ipse Christus Jesus tanquam caput in membra, et tanquam vitis in palmites, in ipsos justificatos, jugiter virtutem*

* Conc. Trid., Sess. vi, 7.

influxat." Jesus lives and dwells and works in us, and by us, and we work in Him and by Him, and the Sacred Heart is the principle of all the supernatural charity which works throughout the Church. Without doubt, it was the impulse of this decree that revived again the fires of charity, and made the whole Mystical Body to vibrate, and to stir once more with the impetuous beat of divine love. New forms of zeal, and new industries of mercy, covered the face of the Church. St. Ignatius, St. Philip, St. Charles, St. John of God, St. Francis of Sales, St. Vincent of Paul, were the creations or the witnesses of this Dogma; and they became the creators of new ministries of active charity, needed by the sores and wounds of modern society and the exigencies of the Church. The Sons of St. Benedict and of St. Dominic will not think that I do them wrong if I say that under the majestic shadows of their old Orders, as under the outspreading arms of the cedars of Libanus, the springing grass, the waving corn, and the running vine, have healed and covered the face of the Church. I may say that the Devotion of the Sacred Heart, which has rekindled the devotion of the whole Catholic world, and organised itself in a multitude of forms, and become the very life of ordinary active works of love, was itself the offspring of this great Council. The peculiar character of St.

Francis of Sales was the fruit of this profound dogma of the life of charity. His Treatise on the love of God what is it but the Tridentine decrees expanded and amplified into a science of mystical Theology; and what is the Order of the Visitation but the fruit of this science of God, poured forth into the heart of St. Francis; and whom did our Divine Lord select to promulgate the worship of His Sacred Heart, but a poor, despised, persecuted, unlettered daughter of the Visitation? It was not to our St. Anselm, illuminated as he was with the Science of the Incarnation, nor to St. Bernard, who burned like a tree of fragrance with the name of Jesus, nor to St. Bernardine of Sienna, whose lips distilled the sweetness of the names of Jesus and of Mary, nor to St. Bonaventure, the seraphic Doctor, nor to St. Thomas, with the sun of the science of God upon his breast, but to the poor Margaret Mary that He vouchsafed the grace and the glory of spreading throughout the Church the knowledge and love of His Sacred Heart, the great devotion of these latter days, the offspring and the interpreter of the Decrees of Trent, the Theology of active charity.

And lastly,—for the time warns me to draw to an end,—the Council of Trent was, above all, the Council of the Hierarchy and the Priesthood. Other sects had denied or disfigured the doctrine of the Priesthood

of the New Law. But no heresy as yet had arisen to deny, with such detailed contradiction, the Pontificate of the Holy See, the power and preeminence of the Episcopate, the proper Priesthood of the Christian Church, its divine institutions, and powers. All was denied in detail, that all in detail might be once again, and once for all, defined. The Councils of the Church had indeed recognised the dignity and sanctity of the Christian Priesthood. They had made laws for its direction, and had invested it with a halo of veneration. But none had as yet drawn out the whole Theology of the Sacrament of Order, its divine institution, its sacramental grace, its indelible character.

And more than this. Other Councils, in earlier days, had uttered urgent and moving exhortations for the better rearing and forming of Priests in the Schools of the Church: but it was the Council of Trent that for the first time defined and described the idea of a Seminary, and imposed upon the conscience of every several Bishop, by a positive and grave obligation in the form of a decree, the duty of founding near the Cathedral Church, a Seminary for his Diocese. And this because the work of the Church upon the world is measured by its work first upon itself, and its work upon itself is centred in its work upon its Priesthood. Though the supernatural element of the Church is

changeless, and works sacramentally upon the world, nevertheless the cultivation and perfection of its Pastors is a condition of its success. For the germ of the Church is the living body of men, who succeed to the Apostolic office. They are the centre, the productive principle of the whole body, of its organization and of its expansion. "Vos estis lux mundi," ye are the light of the science of God; "Vos estis sal terræ," ye are the savour of inward sanctity. To you, Right Rev. Fathers, is committed the custody and the transmission of these supernatural gifts. To you has been entrusted the power of the Son of God to choose, to call, to create the Priesthood of the Church. You have the supernatural power to mould, to shape, to transform, to transfigure the youth of the Church for the service of the Altar. You can do what no other may attempt. Others may minister sacraments, preach the doctrines of Faith, study, and teach Theology; but you alone can call before you a mere stripling, impress upon him the token of the crown of thorns, bid him to say with you, "This is my body," "This is the chalice of my blood," and speak over him, "Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven: and whose sins ye retain, they are retained." This power is yours alone. With you is the very life, the future, the ripeness, the

multiplication of the Church. "*Spes messis in semine.*" The harvest shall indeed be plenteous, and whiten in due season to the reaping. But the seed is the youth crowned with the tonsure, and bearing the future of the Church in his heart.

Such are a few of the leading characters of this Great Council, which summed up in itself the mind of Christendom for its fifteen hundred years, and for three hundred years has ruled the Church, as with a perpetual living voice. Never before has so long an interval elapsed between Council and Council, and never has any reigned so supreme. I do not forget your legislative powers, Right Rev. Fathers, when I say that every Provincial Council in these three centuries past has been, as it were, a particular Congregation of the Council of Trent, guided by its light and influence, and subject to its sovereign decrees. I do not forget that the Council of Trent has invested you especially with the powers by which it is characterised, as Judges and Guardians of the Faith, Reformers, Legislators, Guides of the Charity, and Fathers of the Priesthood of the Church. As such you have assembled here to legislate and to decree for the Church in England.

"*Bonum est nos hic esse.*" It is good for us therefore to be here in the heart of this nineteenth century. There is a feebleness of character which spends itself

in musing on the past, and in dreaming of the future; but the sphere of action and the time of our probation is in this living, energetic, and masculine present. It is an amiable weakness to admire the time gone by, which spreads before us as a beautiful illusion, or to lose ourselves in hope and anticipation of a splendid and stirring future, which may never be, at least for us: both are equally unreal and equally unprofitable. Our season and our work are here and now, in the moment, which is passing. It is indeed a common thing to exaggerate the events of our times, and to believe them to be greater, or worse, or nobler, or more momentous than any that have yet been. Nevertheless, it may be said that our days are days of great events: great powers are abroad, great conflicts are fighting, great gains or losses must be made.

It is a time when the power and working of him whom the Apostle called *ὁ ἄνομος* "ille iniquus," the wicked,* the lawless one is sensibly abroad and rife. The spirit of social disorder, the enmity against all heads anointed with Royal and Sacerdotal union, is in fuller presence and force than in the ages past. Empires and kingdoms have gone down before it; nations have dissolved, and the social order of Christian Europe has been disintegrated as by a corrosive.

* II *Thess.*, ii, 8.

The mightiest monarchies have crumbled under its action. The Church alone has resisted its power, and stands the sole principle of order, the only structure which cannot be destroyed.

It is good for us to be here, under the glorious Pontificate which marks an epoch in the centuries of the Church. The name of Pius was crowned with martyrdom in the first who bore it; and twice in this half-century they who bore it have been confessors and exiles. It is not therefore from the exile of the reigning Pontiff that this century will take its character and its greatness. But the age will be marked in the history of the Church by a dignity more divine. As the fourth century was glorious by the definition of the Godhead of the Consubstantial Son, and the fifth by that of His two perfect natures, and the thirteenth by that of the Procession of the Holy Ghost, so the nineteenth will be glorious by the definition of the Immaculate Conception. We have seen the day and are glad, and the age will take its character from this event. Neither is it a little thing that in the midst of the scorn of the world, from the uplifted palms of the Vicar of Christ, constellations of Apostolic Thrones have descended upon the waste places of the earth: and on every side the Church has begun to legislate in Council, and to adapt its inexhaustible

powers of government, and subdue the world. This nineteenth century will mark a great epoch in the history of the Church: it summons us to great works and to great conflicts, but it pledges to us great helps, great sacrifices, and great rewards: wherefore also it is good for us to be here.

And lastly, it is good for us to be here in England. It is yours, Right Rev. Fathers, to subjugate and to subdue, to bend and to break the will of an imperial race, the will which, as the will of Rome of old, rules over nations and people, invincible and inflexible. You have to rear the House of Wisdom which was fallen; and to do this, you have now, as the Apostles then, to gather from the spiritual quarry the stones which shall build up the house of God. You have to call the legionaries and the tribunes, the patricians, and the people of a conquering race, and to subdue, change, transform, transfigure them one by one to the likeness of the Son of God. With such a Priesthood, what may not be done? What Evangelists and soldiers of Jesus Christ may not arise from the inexhaustible energy, the steady courage, the fearless enterprise, the intellectual capacity, the indomitable will of England? You have a great commission to fulfil, and great is the prize for which you strive. Surely, a soldier's eye and a soldier's heart would choose by intuition this field of

England for the warfare of Faith. None ampler or nobler could be found. What Nice was to Arianism and Ephesus to the heresy of Nestorius, and Africa to the schism which withered before the presence of St. Augustine, such is England to the master-heresy of these latter days. It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere: conquered in England, it is conquered throughout the world, once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England, once restored to Faith, becomes the Evangelist of the world.

In the midst of the religions of men which are crumbling around, "Wisdom is building herself a house." And the Church in Council has to do for England, what it has already done for Spain and for Lombardy. Spain was overrun by Arianism, mined and tainted even by Judaism, furrowed by internal wars, and its civil power was hardly Christian when the Councils of Toledo, a long line and glorious, reconstituted it once more a Christian and Catholic monarchy. Lombardy was corrupt and disordered in every state and condition of its ecclesiastical and social life. The Seven Councils

of Milan, under the inflexible will and glorious spirit, which reigns there still supreme, restored it to be the mirror of the Council of Trent, and the example of the Church. What may not the Councils of Westminster achieve? Three times you have met in Synod here. The first laid the foundations, and the second and the third are raising the structure: the others were full of a future, but this if possible still more. Who knows what may be in store for us; what you, Right Rev. Fathers, may be now preparing for the ages to come? All things call us to work and to hasten: the times in which we live, the land in which we are, the admonitions of this place. It was but the other day, and all the splendours of the Synod were darkened; its gold and its fair colours were veiled; the altar was stripped of its beauty, and all was changed to the hues of mourning, the plaints of intercession, and the solemnities of the last absolution. In the vacant space where you are sitting, there was a bier, the memorial of those who were and are not, the warning to us who are, and shall not be. A few short years ago they were here as we are now; as full of intellectual power, of Apostolic authority, and of sacerdotal grace. They are passed, and others hold their place: as we too shall pass and be no more remembered. Build then, Fathers and Brethren, while you

may." *Exibit homo ad opus suum, et ad operationem suam usque ad vesperum.*"* Man shall go forth to his work and to his labour until the evening. It is a brief day at longest. It is the eventide with many here. "*Mane nobiscum Domine quoniam jam ad-
vesperascit.*" Who shall sit here when the next Synod of Westminster shall deliberate? The day is far spent, for most. Little remains for a work beyond the proportions of a life. Our time is short and fleeting; but it is not its shortness or its fleetness that is the true measure of how brief it is. It is the greatness of the work we have to do. We work and live for the glory of the Holy Trinity, for the salvation of mankind, bought by the most Precious Blood, for the building of the Church of Jesus Christ: for such a work, the life of the youngest here is short indeed. What then is ours, which already is towards evening? "Work then while it is day, for the night cometh when no man can work."

* *Ps. ciii, 23.*

IV.

THE NAME AND PATIENCE OF
JESUS.

PREACHED IN THE CHURCH OF THE IMMACULATE CONCEPTION
ON THE FEAST OF ST. IGNATIUS,

1852.

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THE NAME AND PATIENCE OF JESUS.

“Ye shall be hated of all men for My Name’s sake.”—

Mark, xiii, 13.

THE greatest practical intellect of ancient philosophy has said, that “if ever a perfect man should appear on earth, he would seem to be strange and out of place.” He would be a wonder and a monster. His very presence would be irksome to mankind; they would desire to be rid of him, because the nature of man has a dull instinct of its own imperfection, which makes the presence of perfection intolerable.

And what philosophy conjectured, the spirit of prophecy foretold. *Isaias*, foretelling one that should come, said, “There is no beauty nor comeliness; we have seen Him, and there is no sightliness that we should desire Him. He is despised, and most outcast among men; His look is, as it were, hidden; He is despised, and we esteemed Him not.”*

And what philosopher conjectured, and prophet foretold, the coming of the Son of Man fulfilled. “God was manifest in the flesh;” He was a stranger among His creatures, and out of place in His own

* *Isaias*, liii, 2.

world. When the Son of God came on earth, what was His daily life but one continuous fulfilment of this prediction? Imperfection could not bear the presence of perfection: man's fallen nature could not endure the presence of Man without sin. The whole life of our Divine Lord, as we read it in the Gospels, is a detailed verification of this great truth. How was He treated? by what titles was He designated? Some said, "He is a good man;" others said, "Nay, but He seduceth the people;" others, again, "Say we not well that Thou art a Samaritan, and hast a devil?" "By the prince of the devils He casteth out devils;" "He is beside Himself;" "He hath a devil and is mad, why hear you Him?" "We know that this man is a sinner."* So was the Son of God received among men.

Nor was it by titles only that men vented their impatience of His sanctity. What was His last Passion but the amplest fulfilment of this same prophecy? The crown of sharpness and of mockery; the robe of scorn wherewith He was clothed; the fool's coat for which it was exchanged; the rod and the scourging which sated the petty spite of men,—what were all these but so many tokens of the irritable, frightened, savage resentment of sinful man in the presence of One without sin?

And surely it was not without design that the Son

* *St. John*, ix, 24.

of God endured all this. Why did He choose to pass through all these trials but for some deep purpose? Was it not in compassion to us? Was it not that He might first taste all that His followers should taste of after? Was it not that no scorn or hatred might be in their cup unknown to Him? Was it not that no one should suffer for Him but might say, "This, Lord, Thou hast tasted for me?" It was His compassion, His pity, His tenderness for us, that made Him expose Himself to be rejected by His own creatures, to be hated of all men, and first to bear all shame and scorn for our sake.

And what He bore Himself He also prophesied for us. What He Himself endured His prophecy pledges to us. "Ye shall be hated of all men for My Name's sake." My Name is hateful, and ye shall bear it; and for My Name's sake ye shall be hated too. "The disciple is not above the master, nor the servant above his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?" *

And has not this been fulfilled to the very letter? Is not, again, the whole history of the Church a fulfilment of this same prophecy? As with the master, so with the servant. As soon as our Lord ascended to

* *St. Matthew*, x, 24, 25.

His Father's throne, what was the lot of the Apostles? They were dragged before the Sanhedrim, bound, scourged, and imprisoned. Stephen was stoned; James slain by the sword. Whithersoever they went bearing the Name of Jesus, everywhere hatred followed them. There was an instinct in mankind which abhorred the Holy Name. Judaism,—God's faith once,—cast off when through unbelief His chosen people clung to shadows and knew not the reality,—the same Judaism became the persecutor of the Name of Jesus. The Jews were the first to shed the blood of Saints. Throughout the whole earth they were the foremost to kindle persecution. The whole history of the disciples of our Lord, from the first who suffered to the Prince of the Apostles, was hatred and martyrdom for Jesus' sake.

And do we think, brethren, that this was foretold only for them? Was it reserved for the Apostolic age alone? Did it expire with the Apostles? Far from it. What do we see in the Book of Revelation? What is that mighty power sitting on seven hills, "drunk with the blood of the saints and with the blood of the martyrs of Jesus,"* but Paganism, the second greatest enemy of the Name of Christ on earth? And what is the history of the centuries which follow, after Jerusa-

* *Rev.*, xvii, 6.

lem was razed to the ground, and could persecute no longer? What is the warfare of imperial Rome against the Faith, but the hatred of a sinful world striving to wear out the Name of Jesus from the earth? What are the ten persecutions that soaked the empire with blood, and filled heaven with martyrs, but so many fulfilments of this prophecy? Read in the history of the Faith. Hated in all the cities of the earth, whatsoever ill befel the empire, the Christians were in fault. If expeditions failed, it was because the temples were forsaken; if the provinces were troubled, it was because of the Atheists; if it rained too much, the Christians had offended the gods; if it rained too little, "the Christians to the lions." They were enemies of mankind, haters of the human race, hateful themselves, haters of light, lovers of darkness, and blacker in their deeds than the darkness which covered them. So it ever was till the unclean spirit was cast out, and Rome with her seven hills was consecrated to God.

But did persecution cease even when heathenism fell? Did it come to an end when Babylon sunk as a millstone into the depths of the sea?

The prophecy was not yet exhausted. Hatred of the Holy Name is a perpetual inheritance in the seed of the serpent. Heresy took up what heathenism could no longer do. When St. Cyprian had gone to

his crown under the sword of idolators, St. Athanasius and St. Gregory, St. Chrysostom and St. Flavian, and many more in the East and West, in Africa and Italy, in Greece and Spain were crowned confessors and martyrs by the hand of heretics.

Nor was the strife yet over. When heresy passed away, another power took up the trade of persecution. The world had become Christian and the empire of Rome owned the name of Jesus: once more the nations of the world were established in peace; the cross sat on the tiara, and men thought at length that security had come, and the Church would reign and prosper. Then, clothed in Christian monarchies, arose the spirit of the world, unchanged and unrelenting. Under whatsoever garb, the substance of the world, what is it ever but enmity to God, proud self-will, impatience of subjection? To go no farther than our own land, see how this is verified. Look back on Saxon England. Dutiful in faith, in sweet bonds of union with Christendom, this land peaceful and tranquil, was fair and green, rich with the gifts of nature and of grace. It was in unity with the Chair of Peter, and had saints for princes. In those days of meekness and sanctity no presumptuous nationalism had set itself against the sovereignty of God's Church on earth. Then look a little onward to the times when the Nor-

man entered, and a mighty monarchy, laid in blood, bound by laws of iron, lifted itself in pride and struggled with the kingdom of God. Look on those days when kings, who neither feared God nor loved man, conspired against God's Church. They sinned and prospered, prospered and sinned yet more. Again the old strife began, when St. Anselm, all alone, crossed the will of a king in behalf of the unity and sovereignty of Jesus Christ; when St. Thomas of Canterbury stood unto the death against the power of a monarch backed by prelates and by barons, who kissed the hand from which they held their domains and ate their bread. What was this new contest but the old and changeless spirit of the world ever hating and contending with the Name and kingdom of Jesus? What did these disciples of the Cross meet at the hands of the world for their faithful testimony but exile and death?—one crowned a confessor, the other a martyr.

Why need I go on? Is not the same hatred perpetual even until now? Will it be said, as indeed the men of this world say, drawing their pens fine to write the history of saints, "Anselm was an arrogant and stubborn prelate: Beckett proud and ambitious. It was not for Christ's sake they suffered, but for their own evil passions; for turbulence, obstinacy, and rebellion; for their own faults they were justly punished by the

laws of their country and the sovereignty of their prince?" Well, are saints faultless? Yes, when crowned; not when in warfare. The faults that remain in them are, it may be, the dross upon which persecution fastens for their purification and perfection. Be it so. Saints are men, and men are frail. But would the world love them better if they were without fault? Would the world be more at peace with them if the saints were sinless? There was One without sin and the world mocked Him, and His own people nailed Him on the cross. Let us not be told, then, that they who stand for the Name of Jesus suffer for their own sins. No doubt they had them, but they suffered not for these. There is a deeper and diviner reason—a reason unchangeably true. They had the Divine Presence with them; and they were visibly stamped with the Name they bore. They crossed the will of the world in its pride of place, and set a bound to its pretensions. They were the shadow of a Superior, and the ministers of a higher law. This was their true offence.

When the historian of this world censures, he is but serving his master. He must make a case for persecutors, or human nature itself would abhor them. But these alleged offences are the pleas and the excuses, not the causes of the contest. In truth, what is

it that keeps ever alive this conflict between the world and the name of Jesus? The claim of sovereignty for a Divine kingdom; the authority of an inflexible law; the unbending rule of Faith; the unpardonable sin that the Church allows of no higher upon earth than the head which our Divine Lord hath chosen; the irremissible offence in the eye of the world, that we acknowledge an universal sovereignty, a fountain of jurisdiction superior to all powers upon earth; the treason never to be forgiven that the Church cannot be frightened and will not be patronized: this is the secret of the contest still. It ever has been, it ever will be. The world may change its forms, but not its substance. Judaism, paganism, heresy, nationalism, secularity, are only forms; the substance of all is sin, and sin is always the same. It must hate the Holy Name; and they suffer most from it who are most like their Lord. They are hated most for the name of Jesus who most visibly bear His likeness. If we find ourselves at peace with the world, woe be to us. If the world dwells in tranquillity with you, look well to it. If you will but be negative, yielding in principle, vague in doctrine, the world will heap its favours on you, and our Lord will cast you off. When you find the world most opposed to you, be of good cheer; you have a sure token that you are in the right. It has been so

always; it always will be. It is the only, the perpetual law of that great contest between the seed of the woman and the seed of the serpent. If you are the servants of an offended God, the followers of a crucified Master, how can the world but hate you? It must be so; and if we be not hated by the world, we know on which side we are. If we are in peace between two opposites, remember Who hath said, "he that is not with Me, is against Me; and he that gathereth not with Me, scattereth."*

And now, brethren, perhaps there was never any time when hatred of this Holy Name was deeper than in the sixteenth century; never any time when the principle and spirit of nationalism had grown to a greater height. The struggles of seventy years, when the kingdoms of Europe all but revolted from the Holy See, had added a great force to the license and turbulence of national sovereignties. The spirit of paganism had come in again through an excessive cultivation of classical literature, and a fanciful adoption of the thoughts, ideas, and types of the ancient world. The foundations of Christian faith were sapped; universities and schools talked paganism; philosophy and literature were beginning to revolt from the unity of truth. It was a time of urgent peril, when the cor-

* *St. Matt.*, xii, 30.

ruption of nations, which weighs always on the visible Church, had become a burden too heavy to bear; sanctity was low, charity cold, and immorality dwelt in honour: at that time, when all the elements seemed ready for some great warfare, and centuries of disorder were pressing to the conflict, the confederacy of Christendom itself seemed in peril of dissolution, and the Church to be shorn of strength; at that moment, when prelates and princes, statesmen and orators, the learned and the wise, eager and anxious, hurried to and fro, wondering at the things which were coming upon the earth, God was preparing His weapon in secret. His instrument was chosen. He found him not in apostolic thrones, or in the chairs of the learned; not in the high places of the world or of ecclesiastical precedence. There was one in a far land, unknown to the Church, and to those who knew him best, known only in courtesies and arms, in courts and sieges, the bravery and pride of life, without theology, without learning, without token of penance, without reputation of sanctity. Him God chose to confound the wise, to show that the work was not of man but of God. While man knew it not, the intense will of Ignatius lay prostrate before God in the solitude of Manresa. He was communing with God in secret, and there learned by illumination what chairs and schools could never teach.

The science of God and man in its principles and in its axioms was infused into his intelligence. Theology in its fulness, though not in its development, sprang up within him, to be elicited afterwards by question and fixed by expression.

And then, because he lacked the learning which comes by acquisition, at man's estate, as a child he sought it in a school of children. Having found his end, the dedication of his whole being, with all its powers and with all its freedom, to the glory of God, all other things fell into the rank and harmony of subordinate means. Every thing else was subservient to that one purpose. He was learning also in the school of the Holy Name; and the portion of Jesus was his portion too: humiliation, contempt, suspicion of heresy, imprisonment, and stripes. And what did these for him? They all worked together to root out the last fibres of self, and to clear his capacious heart for God; that the will of God might penetrate and possess him in its fulness, perfecting the freedom of his own.

It is not for me to attempt to sketch the character of this great saint; least of all, to venture upon that spiritual world which lay between his soul and God. What can I say of that intense love which dissolved him at the altar, which held him seven hours, day by day, upon his knees; what of his profound humilia-

tions before God and man? what of his supernatural tenderness of devotion to our Divine Lord and His spotless Mother? Of these I cannot speak. All that I can do is to touch upon those marking features of character by which he was visibly distinguished among men.

And, first, we see an irresistible and governing will, before which all things, self, and the world, and the wills of other men, gave way; as if in the spiritual world there were a power of electricity and a law of gravitation to recast all it touches, and to hold all in its harmony and orbit.

And to that will was united a profound humility, which concealed himself and put others forward; which, while they knew it not, shaped and formed his companions to his own purpose, and made his work theirs, and their work his.

And with that profound humility was joined a grand simplicity of thought and word, so that every truth and every duty was enough for the moment to fill the whole of his expansive soul. What a picture is it of St. Ignatius where we read that, while his spiritual sons were sleeping, he was wont to walk to and fro by night, pacing his chamber in deep thought, leaning upon his staff! What mighty capacity of soul was there! The whole work of the Church;

catechism for the young; spiritual exercises for the elder; the teaching of schools; the discipline of colleges; missions for the heathen; the whole order and unity of the Church throughout the world, and the whole doctrine of faith, the entire theology, and with this, all science, the whole family of human sciences, were all alike embraced within the capacity of his designs. And with this vast capacity, what immense energy! No sooner had his Society received the seal and approval of Christ's Vicar upon earth, than it seemed to cast itself forth with an instantaneous expansion, and to fill the old world and the new with its presence and operation.

And, above all, I would touch, though it may seem to be a homely feature, on one most marked and prominent in the character of Ignatius,—the masculine common sense which governed all his actions. What is this homely feature but the highest result of the highest powers, without which all other gifts are dramatic and unreal? It is in this common-sense that the greatest powers of man return again to the simple intuition of an instinct. It unites and harmonises all, and concentrates them upon the time and circumstances of life and action. It is the subtle discernment which marks off the essence from the accident, which is able to penetrate with a glance into the centre, the sub-

stance, and vitality of all things. It is the power which by instant perception seizes on the moment and the season, moulding and applying means to ends at the juncture and the crisis. This gift, which all great servants of God possess, in him appears with such maturity and fulness, as even among other saints to give to his character a marked and peculiar perfection.

What a mind and soul was there in preparation,—the prelude of some mighty work, a work which has been indeed accomplished—a mind proportioned to an apostle's throne, to sit as a ruler and a patriarch in the elect of God ! And what was this deep and lofty character but the mind of Jesus, of Him whose Name he took, founded in humility, and made perfect in obedience.

And now, brethren, shall I pass from the character of the saint to the character of that illustrious Society which he founded ? It is his own character again. The same capacity, the same vast comprehension, the same energy, perseverance, and endurance. It is his own presence still prolonged, the same perpetuated order even in the spirit and manner of its working, fixed, uniform, and changeless. It has passed into a proverb, that the Society of Jesus has had but one governor, Ignatius still. And what are its works ? Look at the stamp left on the discipline of the Church, on its centre and its unity ; look on the missions of the

Catholic world; look on the science of theology, that vast creation of illuminated reason steadfastly contemplating the orb of divine truth; fresh and fertile in its beginning, exact and harmonious in the more perfect order of the middle ages. St. Augustine, St. Bonaventure, and St. Thomas will forgive, if I say that Ignatius well repaid to them the price of his nurture when he gave to the Church Bellarmine and Petavius, Vasquez, Suarez, and De Lugo, besides newer but memorable names. Other hands, indeed, have made precious contributions; but who has chiefly raised the fabric and the structure of sacred science since the last great Council, but the Society of Jesus; and who is the master-builder but its founder?

It is not for me to be the eulogist, but the learner. And yet when I turn my thoughts towards this our island, there are traces which may make even stones to speak of St. Ignatius. He once stood here among us; once he was a sojourner in this city. Little thought he in that day, when from his prayers and his studies in Paris, he came to beg alms of Spanish merchants in England;—little thought he of the work that he should one day do, the sons he should one day give, the blood he should one day shed for England. Six years before the mighty convulsion which rent England from Catholic Unity he came to London. The elements of

the tempest were already gathering for the conflict; but as yet they lay motionless and still, as impending storms hang silent in the atmosphere. The heavy hand of despotism held them down; but heresy had already made its lair in England: the state had already drawn in the poisonous breath of secular ambition. All things were ready for the outbreak when St. Ignatius came among us, asking alms in poverty. He went his way for thirty years, to return in another guise, and at a darker season. Both he and England had much to do before they should meet again; and on both parts the destiny was accomplished. The storm which lay beneath the horizon in a little while broke forth. Six short years, and England was severed from the see of Peter. It was a bitter quarrel, which in history has been written with a gentle name,—“the removal of the Pope’s jurisdiction,” and, “the restoring of the ancient supremacy to the crown of England.” It was no contest about Peter’s-pence, first-fruits, or Annates; these were only baits to lure the greedy and words to blind the poor. They who made this separation knew too well at what they aimed. And they did their work well. England was rent from Catholic unity without perceiving that the deed was done. It seemed a mere act of Parliament declaring ancient laws with no new changes. The time was not yet.

He who did this deed went to his account. And next, for the iniquities of the land, a child was the ruler thereof, and in that child's name the proud and the greedy ruled and reformed, plundered and desecrated. He too was soon gone; then came a short fair season and a little hope; but it was stained with the sins of men. The shortlived promise was baffled, and likewise went its way. Then came the last in that line of princes, doubtful at first of her policy and her faith, and the storm came up more quickly, the clouds covered the heavens, and began in great drops of blood, the forerunners of a tempest still more terrible and lasting. And then, in the midst of all, Ignatius came again; not alone, as at first, but in a multitude; not now in weakness, but in power; not a student from Paris, but a saint ruling in the Church of God. He came to England once more, to bear witness for the name and the sovereignty, "the kingdom and the patience of Jesus."

At length the tempest burst, and the storm fell upon his sons. One by one they went to the scaffold and the rack. The rack groaned and the scaffold dripped with gore, as they ascended to a martyr's crown. What a tale is the history of these three hundred years; a twofold history, written both in earth and Heaven; by the wise and worldly here on earth entitled "The

Execution of Justice," in Heaven the roll of martyrs. On earth they wore the garb of felons; in Heaven they stand arrayed in white and crowned. Here they were arraigned in the dock as malefactors; there they sit by the throne of the Son of God. Strange contradiction and divine, between earth and Heaven, between the sentence of men and the judgment of God. Not one of those who suffered but might have saved his life, and lost his soul, by accepting the ecclesiastical supremacy of the Crown. Fair and open as its claim appeared—"the ancient jurisdiction," "supreme only upon earth," "a civil supremacy," "known to common law," "inherent in the Crown," "worn by sainted ancestors"—the sons of St. Ignatius had too keen an intuition not to discover at a glance what these days are slowly learning.

Brethren, why do I go on? What was the history of succeeding generations? An ignoble, wearying, worrying persecution, hunting the servants of God from house to house, exiling them from the cities and haunts of men, and then accusing them as lurkers in dens and in corners. An inglorious tale, save that it mostly ended in martyrdom.

Such was the work of Ignatius in the past; and what may he have yet to do? There is a future still before us for which we must make ready. What it shall be,

none can tell. This land perhaps was never mightier in the assertion of its independence than at this hour. The ecclesiastical supremacy newly set up three hundred years ago, was never lordlier in its claim. And now once more the supremacy which is not of this world has re-entered. The human and Divine are again in presence of each other. And who can forecast the issue? History, our best and only witness, nevertheless is weak and insufficient to reveal the true nature of the past. But the providence of Heaven has not left us without admonition. It has re-acted the past before our eyes.

Brethren, believe it, that there are around you thousands who, if they saw the truth as you see it, would be upon your side. They were not the agents of this mighty schism; they are heirs not of its sin but of its penalties. They inherit an invincible ignorance. There are thousands who, if they could discern the dishonour offered to their Lord in the violation of the Unity and Divine office of His Church as you discern it, would hold no sacrifice too great to make atonement. They would wash out in tears the memory of sharing in the schism of their forefathers. Pray for them, that they may learn, as you have learned, by no mere human guidance, to see the right in this great quarrel. They were born into an atmosphere in which all lights

are distorted and all colours change their hue. Truth and falsehood have shifted places, and the history of the English reformation is a traditionary fable. None but they who, by God's mercy, have been redeemed from the bondage of illusion, can conceive its spell and fascination. It may be we are on the eve of some such trials as our fathers had to bear. England prospers, and therefore believes that God loves it as it is. England has its dominion in all the earth, a mightier empire than the world till now has seen. Like Babylon of old, it has gold and silver, and traffic and merchandise, and precious stones and pearls, and fine linen and purple, and silk and scarlet, and all manner of curious works of the craftsman and the artist, "and slaves and souls of men." It says, "God loves me as I am, and therefore prospers me;" and yet there is an old saying, little heeded now, "All these things will I give unto thee, if thou wilt fall down and worship me."*

It may be the hour of contest is coming on once more. God knoweth. One thing we know. Ignatius was never sad save when the world prospered him, and never so glad and buoyant as when he received the promise that his sons should be ever hated for the Name of Jesus. Principles are ours, prophecies are

* *St. Matt.*, iv, 9.

God's. With prophecy we have nothing to do; principles are our guide. The unity and the infallibility of the Church of Jesus Christ, these are our principles, and these shall be our safety. They who have neither chart nor science, watch the sky and sail by guess; but they who have the science of the heavens and of the deep, launch by night as in the noonday. The stars and science are sure, if the helmsman's hand be firm and true. Waters may beat and winds may rave, our way is onward, and the footsteps of our Lord are on the deep. Who is it ever holds the helm of Peter's bark, but the Vicar of Him who walked upon the sea? Then let us be firm and patient. Come what may, God's will shall be done, and the Name of Jesus glorified.

Let us make ourselves ready, not by exciting a mere human impulse, or the courage which runs only in the beat of our human blood, but asking upon our knees the still and fearless patience which descends from the mind of Jesus. What may be before us we know not. Why need we? Our way is plain; to walk still in that same old path, sharp but sure; to serve and to suffer; to love and to be hated; to give ourselves for the hand that is lifted now in scorn; it may be, one day for more. So be it, Lord, if it only be for Thee.

V.

THE CERTAINTY OF DIVINE
FAITH.

PREACHED IN THE CHURCH OF ST. GREGORY THE GREAT,
IN ROME, AT THE SOLEMN BENEDICTION OF THE
RIGHT REV. ABBOT BURDER,

1853.

TO
THE RIGHT REVEREND THE ABBOT
OF
THE CISTERTIAN MONASTERY OF ST. BERNARD'S,
IN CHARNWOOD FOREST,
WHO,
IN TOKEN OF THE FAITH WHICH THOUGH MARTYRED CAN NEVER DIE,
BUT THROUGH SUFFERING EVER RENEWS ITS STRENGTH,
RECEIVED SOLEMN BENEDICTION
AT THE HANDS OF THE SUCCESSOR OF ST. AUGUSTINE,
APOSTLE OF ENGLAND,
ON THE CÆLIAN HILL,
FROM WHENCE CAME FORTH THE EVANGELISTS AND PASTORS
OF THE ANGLO-SAXON RACE,

This Sermon
IS AFFECTIONATELY INSCRIBED.

THE
CERTAINTY OF DIVINE FAITH.

“Thomas answered and said to Him: “My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.”—*St. John*, xx, 28, 29.

It was not by chance, brethren, as the Church teaches us by the words of St. Gregory, read in the matins of this festival, that St. Thomas was not with the other disciples when Jesus came. His Divine Master permitted him for a time to doubt, as He also permitted Lazarus, whom He loved, to die, of whom He said, “This sickness is not unto death, but for the glory of God; that the Son of Man may be glorified by it.” In the unbelief of Thomas there were, as we now see, deep purposes of grace both to him and to us.

The notices we have of St. Thomas in Holy Scripture are few; and yet, though few, they are full of meaning. They set before us, as by the master-strokes of a divine hand, the whole outline of his character. The first three evangelists record his name alone in the number of the twelve Apostles. St. John only three times has recorded his words: once, when Jesus

would go into Judea again, where the Jews had lately sought to kill Him, St. Thomas broke forth with vehement devotion, "Let us also go, that we may die with Him."* And again, when our Lord, preparing for His departure, had said, "Whither I go, you know, and the way you know," Thomas took up His words, with the impatience of love and sorrow, "Lord, we know not whither Thou goest, and how can we know the way?"† And once more, when the other disciples said unto Him, "We have seen the Lord," the same resolute heart broke forth, "Except I shall see in His hand the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."‡ And for this unbelief he met a divine rebuke: "Because thou hast seen Me, thou hast believed." In what, then, was the unbelief of Thomas more to be blamed than the unbelief of all the rest? When the women came, saying that He was risen, the disciples thought it to be "idle tales." Of both Peter and John—Peter, who by revelation of the Father had already confessed that Jesus was the Christ, the Son of God; John, who lay upon His bosom at supper—even of these chiefest Apostles we read that they ran to the sepulchre, and "believed;" that is, believed that He was not there,

* *St. John*, xi, 4. † *St. John*, xiv, 4, 5. ‡ *St. John*, xx, 25.

as the woman had told them; for "as yet" they knew not the Scripture, "that He must rise again from the dead."* Of all the Disciples, too, we know that He appeared to them "as they were at table, and upbraided them with their incredulity and hardness of heart, because they did not believe those who had seen Him after He was risen again."† And when at last He came to them, "they yet believed not, and wondered for joy."‡ Where then was the special fault of Thomas? It was in the stubbornness and wilfulness of his heart, which not only refused to believe, but prescribed the evidence without which he would not be persuaded. The fault lay deep in the secret springs of the will, seen by the Searcher of hearts alone.

And after eight days of doubting, hope, and fear, His disciples were again within, and Thomas with them. Then came Jesus, and stood in the midst; the air of a sudden seemed to give up His form visible to their sight, and He said, "Peace be to you." Then at once, with divine intuition, He said to Thomas, "Put in thy finger hither, and see My hands; and bring hither thy hand and put it into My side, and be not faithless, but believing. Thomas answered and said to Him, My Lord and My God. Jesus saith to

* *St. John*, xx, 9.

† *St. Mark*, xvi, 14.

‡ *St. Luke*, xxiv, 41.

him, Because Thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed." See here the tenderness and condescension of the Son of God for the sake of one soul. To heal the unbelief of one soul He gave the very proof prescribed, He manifested the wounds of His Divine Manhood. How light and gentle fell His upbraiding on the faithless Disciple! It is only not a benediction; the words of reproof, almost before they are fully heard, pass into a blessing: "Blessed are they that have not seen and have believed."

Most needful and wholesome are such words in these latter days, when it is towards evening, and the light of truth casts long shadows on the earth. The times seem now to be at hand which our Lord foretold: "But yet the Son of Man when He cometh, shall He find, think you, faith on earth?"* Truly the days of doubt are come; for men spend their lives in objecting, disputing, and refusing to believe. They censure St. Thomas, yet outstrip him in incredulity. Truths which transcend the reason are to them incredible; as if the mysteries of God were not as far above the reason of man as the revolutions of the heavens above our petty movements upon earth. The same people who profess to believe the miracles of the Apostles disbelieve

* *St. Luke*, xviii, 8.

the miracles of Saints; and yet the same temper which makes them faithless in the presence of Almighty power at this day, would have made them equally unbelieving then. They who appeal from the miracles of Saints to the miracles of the Apostles, would then have appealed from the miracles of Apostles to the miracles of Eliseus. So, again, there are those who profess to believe the divine power and commission of the Apostles, but refuse to believe the divine mission and power of the Church; and yet, in the days of the Apostles, they would have equally appealed from them to the authority of Moses. The reason is all one; the true cause is, that they will not believe in the presence and power of Jesus here and now, working among us as at the beginning. They are cold, and slow of heart: they criticise and object; they prescribe the kind and the quantity of proof without which they will not believe. "Except I shall see in His hands the print of the nails," and "I will not believe." This cold temper finds its way even among the faithful; for there are those who hanker after the sensible and lower manifestation of the presence of Jesus; they excuse their feeble and dim faith by saying: "If I had lived in the days when He was upon earth; if I could but have seen the majesty of His form and the beauty of His countenance; if I could but have heard the accent

of His voice and the sweetness of His words,—I should believe with a faith all vivid and fervent, and persevere without relaxation to the end.”

But what, after all, is this but to assume that the dispensation under which they were who saw Him in the flesh was a dispensation heavenly and divine, and that the state in which we are now is human and earthly; that in those days God manifested Himself by explicit works and signs of power which now are passed away; that we are at a disadvantage, and have fainter proofs, fewer helps, and greater hindrances to faith? This is but another form of the general unbelief of these latter times.

The reverse is the truth. They were in the beginning, we in the fulness of the kingdom of God; they were in the dawn, and we in the splendour of the day. The dispensations of faith, from just Abel until the last Saint on earth, is one and continuous; it has had many stages and periods of expansion, unfolding from light to light, from grace to grace; but Patriarchs, Prophets, and Saints of old did not receive the fulness of the promises, God having reserved “some better thing for us, that they should not be perfected without us.”* We have received what they foretold and saw not; for “God, who at sundry times, and in divers manners,

* *Heb.*, xi, 40.

spoke in times past to the Fathers by the Prophets, last of all in these days hath spoken to us by His Son.”* And yet even in this last crowning revelation of His kingdom, there are stages and periods of advance. It began in the moment of the Incarnation: but it had its fulness when the Incarnate Son ascended into heaven, and sent down the Holy Ghost upon His Church. We, then, lack nothing that they enjoyed; we have all, and more; they had but the forerunning lights of the morning, we have the day-spring and the noontide of grace and truth.

The fulness of the kingdom of Faith, which we have received, consists of three divine gifts, greater than all ever bestowed before upon mankind.

First: we have, for the foundation of our faith, an infallible testimony. If they had certainty, we have even more. We have their own testimony, the certainty of those who saw and spoke with the Lord Jesus after He rose from the dead. Their testimony is not passed away, but is now living, fresh, and steadfast. We have the testimony of Mary and the women who were with her, of Cleophas and of his fellow; of the Disciples who believed, and of Thomas who doubted. His doubting, as St. Gregory teaches, avails us more than their belief. It is a double certainty, and

* *Heb.*, i, 1.

a countersign of their witness. We have, moreover, not their faith alone, but the witness of all nations who by the word of the Apostles believed in the kingdom of Jesus Christ. The whole earth from the rising to the setting of the sun, became one world-wide testimony to the advent of the Word made flesh. It was a supernatural expansion of the attestation of the chosen witnesses who saw Him in the forty days before He ascended to His Father's throne. The whole earth responded to the message of God, and became as it were the eye-witness and ear-witness of the resurrection of Jesus. And yet more, we have not only the testimony of all nations at that day, but of all ages, from the morning when He rose again until this hour. The universal voice of Christendom, from generation to generation, has handed on this supernatural fact, with an evidence which expands and multiplies itself as time runs on. Every martyrdom is a seal set to the word of Jesus; every act of faith, of hope, of charity, all the energies and achievements of confessors, the deeds and patience of saints in every age,—are so many attestations and signatures upon the great record of truth. And God makes even the unwilling to serve Him; for the whole weight of human history, like the soldiers who kept the sepulchre, adds its testimony to the faith of the Church of God. And yet people ob-

ject, and say, that the disciples saw our Lord, but we only hear; that they had the evidence of their very senses, we have never seen nor heard Him. What is this, at last, but a low and animal philosophy? Sense is not our surest instrument of knowledge. Nay, it is the lowest, the narrowest, and in some matters the most easily deceived. For what is sense but the medium through which we converse with this visible and lower world; with its phenomena, its motions, its operations, and its changes? The sphere and ken of sense is scanty and limited; it reaches only to the outer surface, beyond which sense cannot penetrate. Sense needs the reason to be its interpreter and guide; for, with all its confidence, sense is blind. Without the higher light of reason, the laws, principles, causes, and condition of all it sees, handles, and knows, are unknown. And yet the reason in its sphere is bounded too. A world of intellectual objects, the phenomena of a higher, but not the highest sphere, are within its ken. The Unseen and the Eternal are beyond its gaze; and of these, except by another faculty higher than sense or reason, supernatural in its substance and its acts, which comes in to perfect both, we know nothing. It is not by sense nor by reason, but by faith, elevating both, that the truths of the kingdom of God are known and believed. We read this in every page

of the gospels. The Jews went by sense. They saw Jesus, and believed Him to be a man like themselves: "Is not this Jesus the son of Joseph, whose father and mother we know? how then saith He, I came down from heaven?"* Nicodemus added reason to sense, and perceived that the mission of Jesus was divine: "We know that Thou art a Teacher come from God; for no man can do these signs which Thou doest except God be with him."† But he could ascend no further; reason had touched its bound. Peter could say, "Thou art Christ, the Son of the living God;"‡ because flesh and blood had not revealed it unto him; neither human sense nor natural reason, but the Father who is in Heaven. It was by faith that he saw, knew, and confessed the Godhead and Sonship of his Master. So with those who saw Him after He rose from the dead; they did not see the true and divine object of their faith. Thomas, as St. Gregory says, saw His manhood and confessed His Godhead. The testimony of sense was but the motive to believe, the footing by which he rose upward by faith to truth. So it is now with us. What the visible manhood and presence of Jesus was to Thomas, the visible form of His mystical body manifest upon earth is to us. We too, see His presence visible in the Church, and confess

* *St. John*, vi, 42. † *St. John*, iii, 2. ‡ *St. Matt*, xvi, 16.

and adore His Godhead. This is the true and formal object of our faith, which is surer than all sense, higher than all reason, perfecting both. Faith has a certainty of its own above all other kinds; above the certainty of science, different in its nature, loftier in its reach, deeper in its conviction; for it unites the reason of man with God, the eternal changeless truth.

But again: we have not only an outer testimony; we have an inward witness beyond all that was ever bestowed on man before the day of Pentecost,—the full illumination of the kingdom of God. Before the ascension of our Divine Lord, we read that even Apostles knew not the Scriptures. Cleophas and his fellow “hoped that it was He that should have redeemed Israel;”* and the eleven, at the hour of His ascension, asked, “Lord, wilt Thou at this time restore again the kingdom to Israel?”† They knew Christ after the flesh, and their faith was as yet obscure. Therefore our Lord said to them, “It is expedient to you that I go;”‡ for you the withdrawal of my visible presence is needful. “For if I go not, the Paraclete will not come to you; but if I go, I will send Him to you; and when He is come, He will teach you all things, and bring all things to your mind.”§ “The spirit of

* *St. Luke*, xxiv, 21.

† *Acts*, i, 6.

‡ *St. John*, xvi, 7.

§ *St. John*, xiv, 26.

truth shall be with you and in you" for ever. And on the day of Pentecost the Holy Ghost fell upon them, and His illumination filled their inmost soul: their whole intelligence was enlightened, a fountain of light sprang up from within, and truths already known were unfolded with new and deeper meanings. They saw the full mystery of the kingdom of God, of the Father, of the Son, and of the Holy Ghost; of the love of the Father in the gift of His Son, of the Son in giving Himself to be made man to suffer and to die; of the Holy Ghost, who was already upon them and within them. They perceived that their Divine Master had ascended to sit down upon His Father's throne, crowned with power, to possess His kingdom; and the whole earth to them was lightened with His glory. "The true light which enlighteneth every man that cometh into this world,"* was revealed. A greater light from above fell upon the lesser light of nature, and the ciphers and characters of truth inscribed upon this visible world were interpreted with an unknown and divine meaning. The witness of creation ascended into a full revelation of the glory and the Godhead of the Blessed Three, the Holy One, Eternal; and this light is steadfast and changeless until now. It fills the whole

* *St. John*, i, 9.

world. It ante-dates all argument. It proposes the revelation of God to all who are within the name and sphere of Christendom: and is the evidence of what it proposes.

The knowledge of God in Christ has taken its place among the immediate perceptions of our intelligence. It comes to us before we seek it. We have the conclusion before the reasons; and our intellectual acts are but as a logical analysis and ordering of the proofs which both in nature and in grace God has given us of Himself. From the earliest use of reason even the unbelieving sceptic receives a knowledge of God and of His law, which, without revelation, he could never obtain. By his own argument or out of his own consciousness, he could never evolve it. With the light of revelation he despises revelation; and is the subject of it whether he will or no. So, too, the heretic, and they who will believe only fragments of truth. All the light they have, in which to criticise and weigh and pronounce upon the doctrines of the faith, they derive involuntarily and unconsciously from the illumination in which they are encompassed. In faithful hearts, this effusion of light generates the spiritual consciousness of things unseen and divine which springs up with faith. The whole intelligence is elevated to the supernatural order, in which the mysteries

of the kingdom of God are principles, axioms, truths, self-evident and manifest in their own immediate light; "for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."*

But once more: we have received not only a witness in the reason, but a testimony in the heart. When our Lord had ascended up on high, He shed abroad the gifts of the Holy Ghost, the uncreated charity of God into our hearts. As He promised in Jerusalem, "If any man thirst, let him come to Me and drink." "He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. Now this He said, (writes the Evangelist) of the Spirit, which they should receive who believed in Him; for as yet the Spirit was not given, because Jesus was not yet glorified."† When, on the day of Pentecost, the Holy Ghost descended, He came not only as a light to illuminate the intelligence, but as charity, both to kindle the heart and to inspire the will. The whole inward nature was then elevated by the immediate operation of Supernatural Grace. The witness of faith is countersigned by a testimony within. "The Spirit Himself giveth testimony to our spirit that we are the sons of God."‡

* II Cor., iv, 6. † St. John, vii, 37-39. ‡ Rom., viii, 16.

“He that believeth in the Son of God hath the testimony of God in Himself.”* And this Divine gift of uncreated charity, by which the faithful are made perfect, has descended through the Church unto this hour. We know Him, by an inward perception of the heart, to be our kinsman in the supernatural consanguinity of the Incarnation, our Brother by participation of flesh and blood, our Lord Incarnate and our God. “Blessed are they who have not seen, and have believed;” who live amidst the divine manifestations of the Word made flesh; blessed, because sight and sense no longer prompt their faith, but a glad readiness to believe, which springs from a loving heart, and a will conformed to the will of God. Blessed, because any act of faith springing from a free and fervent will, merits, in the sight of our Heavenly Father, according to the measure in which it is generous and confiding. It draws down from Him larger infusions of His graces, and shall win a brighter crown and a more abundant measure of reward in the kingdom of eternal life. If such is our state, what hinders faith in us? Nothing on God’s part; He has done all for us, and more than for those whose names of old were in the roll of the faithful. Truth and grace, both without us and within, are abundantly vouchsafed. Where, then, is the hind-

* *St. John*, v, 10.

rance? Not on the part of our intelligence, which has motives and testimonies sufficient beyond measure to awaken and to generate faith. Where, then, can the hindrance be found, but where it was in Thomas, in the will: "I will not believe." There is some bribe which makes us partial, some end out of sight, some hope, or fear, or pledge, lying as it were under the horizon, which, like a loadstone, makes us untrue to truth and to ourselves. Though truth were resplendent as the sun in Heaven, yet it is as a sackcloth of hair to those who will not see. I do not now speak of the more gross and poisonous sins, which deaden the inward sight, and dull the ear of the heart, but of more refined and subtle sins of the spirit and of the will. Love of the world, a craving after honour, fear of man, the influence of a position, or social relations; over-attachment to home and friends; self-trust, self-will, a spirit of criticism; or that deepest of mysteries, a warp in the will itself, of which no human eye can find the cause,—all these will hinder faith, even in the full light of truth. As our Lord has said, "How can you believe, who receive glory one from another; and the glory which is from God alone you do not seek?"* And to the young man, whom when He saw He loved, Jesus said: "One thing is wanting unto

* *St. John*, v, 44.

thee. Go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me: who, being struck sad at that saying, went away sorrowful, for he had great possessions.”* If, then, we would believe with Thomas, we must overcome and cast out self; for “with the heart we believe unto justice.”

There are two things that God loves, simplicity and sincerity. Simplicity, which has no double or fold, but is open and truthful; sincerity, which has no mixture of self and second thoughts, but is clear and transparent as the light. “The light of thy body is thy eye; if thy eye be single, thy whole body shall be lightsome; if thy eye be evil, thy whole body shall be darksome; if, then, the light that is in thee be darkness, the darkness itself how great shall it be !”† Again, if we would cast out self, we must correspond with the grace we have already received. God waits for the will of man; not the natural will, which is impotent to elicit supernatural acts, but for the will already elevated by grace to the power of corresponding with the will of God. “Behold, I stand at the gate and knock: if any man shall hear My voice, and open to Me, I will come in to him, and sup with him, and he with me.”‡ And as the Church in Council has said:

* *St. Mark*, x, 21, 22. † *St. Matt.*, vi, 22, 23. ‡ *Apôc.*, iii, 20.

“Not a moment passes but God stands at the gate and knocks.” The whole life of faith is a chain of these deliberate acts; each one of which is done by the power of grace; and as grace is used, it is by the mercy and gift of God perpetually increased, until the whole heart of man is cleared of self, and filled only with the presence and mind of Christ. What greatness and what grandeur of soul in those who live no more unto themselves, but in and to Christ alone; how vast in aim, how fruitful in works, how enduring in perseverance! When Christ is formed in the heart, and faith is made perfect in charity, the whole soul is His to live and to die. Do we ask for an example of such faith to-day? We need not go far to find it. Here, on this very spot, was one whose whole life and its achievements bear witness to the power of faith. In this, the home of his patrician forefathers, though young in years yet ripe in heart, he lived in honour and splendour, invested with the highest civic dignities; he sat chief in the capitol and the basilica, and walked abroad with the insignia of rule through the city and the forum. But the heart of Gregory was weaned within him from all earthly pomp; he had seen by faith the glory of the eternal world; and this had lost its brightness. By one act of faith all was laid aside for Christ, and his palace became the house of religious

brethren. All around us are the tokens of his memory ; the chamber where he rested, the chair in which he taught ; and here, under the oaks which shadowed the Cœlian Hill, he meditated upon eternity and God. Another voice than mine, still fresh in your memories, has told you what it was that wakened in his heart the desire to win to Christ an island on the outskirts of the world, deep in the northern seas. As he mused, the fire which Jesus came to send upon the earth kindled within him. He offered himself to bear the word of life to the Saxon people. His sacrifice, like that of the Patriarch of old, was accepted. For three days he journeyed forth a wayfarer towards Britain ; when his self-oblation was complete, the hand of God turned him back again to Rome. Gregory was not chosen to be the apostle ; the time of grace for England was not yet come. Long years were yet to pass ; he was to be forced from his haven of peace, immersed in public cares ; wafted beyond the Adriatic, long to dwell in the imperial city on the shores of the Bosphorus. Long years again were yet to run ere he should return to the peace of his home upon the Cœlian. At last Gregory ruled the Church of God, and the time for the long-sown seed to spring was come. Then, from this very hill, Augustine went forth with the companions of his glorious embassy. You need not, brethren, that I

should recount what all know so well. Beautiful upon the white shores of Britain were the feet of those that preached the glad tidings of the heavenly kingdom. Beautiful upon the bleak eastern coast of Thanet was the long array, as an army with banners, which with solemn chant followed the silver cross and the pictured form of the Son of God into the presence of the King of Kent. But Ethelbert and Bertha, and Thanet and Canterbury, are familiar names. The work of Gregory in England was begun; its growth was rapid, and its fruitfulness divine. Ages flew past, and Bishops ruled in Canterbury, and Rochester, and London, and York, and Lincoln, and Lichfield, and Dorchester, and Selsey, names dear to memory, though the Church of God knows them now no more. And from Glastonbury and Southwell, and Ripon and Hexham, and Westminster, matins and vespers ascended morning and evening before the eternal throne. The kingdoms of Kent and Mercia, and Northumberland, the Saxons of the east, and of the west, and of the south, ever in warfare until now, laid down their weapons, and came into the kingdom of God. The kings of the seven peoples brought their honour and glory into the city of the Lamb. The history of England, Saxon and Catholic, as it comes down to us in the pages of St. Bede, is like a tradition of Paradise. And yet he

wrote of it, not as we see it now, through the dimness and softness of ages, but living before his eyes. For sweetness, saintliness, and beauty not of this earth, there is nothing nobler or more touching in the annals of the Church of God. In union with the universal kingdom of Christ, and under the rule of the See of Peter, England was encompassed with the communion of Saints; and the very course of nature seemed to be supernatural.

For kings it had saints. St. Oswald and St. Oswin, St. Edward and St. Edmund, are numbered among the martyrs; St. Edwin and St. Edward among confessors, and of its royal blood many more beside. Among its pastors, St. Swithin, St. Erconwald, St. Elphege, St. Wilfred, St. Chad, and a roll too many to be named, are among the Saints of God. The very soil was consecrated by names and by memories sweet and imperishable. They are upon it to this day, the household words of England. Such was the work of Gregory, as yet in its freshness and its childhood. It had a manhood yet to come; an age rude and mighty, a time of monarchy and of splendour, of higher civilization and riper culture; when the Normans ruled in England, and its prelates, its princes, its statesmen, and its doctors, were in renown through the courts and universities of Europe. But saints waxed few, and

the martyrs and confessors of England, St. Anselm and St. Thomas, St. Edmund, and St. Richard, won their crowns in conflict with princes who ruled from the thrones of St. Edmund and St. Edward. The times were already out of course, and for ages there might be seen growing up the causes of some fatal struggle. At last it came. Out broke the great revolt; a time of which I need say little now. It is vividly before the minds of all. The spirit of faith had departed, and the spirit of doubt, with twelve legions of his angels, entered in; then came forth once more martyrs and confessors as in days of old. The bishops of the flock were thrust rudely from their thrones. God's priests were exiled, or hunted down and slain; the flock was driven or misled into strange pastures. Faith was turned into the jangling of controversy, and the sweet and solemn ritual was marred and dishonoured. The light before the tabernacle was put out, and the tabernacle rudely tumbled from the altar; the altar, stone by stone, was broken down. And all this because the Real Presence had departed; while the disputer and the doubter kept on their loud debate: "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, I will not believe." Truly, it has come to pass, for with faith in the Sacramental Presence of the Word made flesh has

well nigh departed also faith in the Incarnation of the Eternal Son. Many deny it; still more live as if they did not believe it; and even to those who profess it, a cold dim haze hangs between them and the divine Manhood and the Sacred Heart of Jesus. England was lost to the Church of God.

Is then the work of Gregory come to nought? And has the malice of man prevailed against it? No, it has not perished. I shall seem, perhaps, to speak at random if I say it is greater now than ever. Yet it is the very truth. Gregory's work is vaster, and more widely spread, than in all ages past. It was not without design that when England revolted from the faith, Ireland and Scotland made its speech their own. They have again entered, as of old, to restore the faith of England, and to mingle with its people. God in His inscrutable wisdom has twice replenished our land by faithful of another race. The Catholic Church of Britain and of the British Empire preaches the word of life throughout the world. The world is full of its missions; the Saxon people for two centuries have been in perpetual migration throughout the earth. They have peopled Northern America along both its coasts; they are in its boundless centre; the shores of India, the islands of the west and of the south, are their home. St. Gregory at this hour

has more sons in the faith than all who peopled all England before it revolted from the Holy See; the hierarchy of St. Augustine has reproduced itself five-fold beyond the number of the sees which schism rent away. The dispersion of the English race, like the scattering of the Greek and of the Roman in old time, is beyond doubt a prelude of some mightier movement in the earth than the world as yet has seen. What maybe hereafter we know not; for the future who can tell? Prophecy is not ours, but work and faith. And yet we may discern the signs of the earth and of the sky. And all point to one expectation, to some vaster sway of empire than any known to history. Who cannot see, at least, the outlines of the future in the tide of civilization which is now setting in full stream towards Central America, where the Mississippi pours its mighty waters through valleys boundless in vastness and fertility, washing the walls of cities which may one day be the capitals of the West? Under the southern stars, in the continent of Australia, the foundations of a power are being laid which may one day rule the East. Who can foresee into how many kingdoms and empires the colonies of England and the States of America, as ripe seeds cast from the parent tree, may hereafter spring? And already the Catholic Church has measured these vast foundations, and laid the corner-stones

of an hierarchy which shall embrace the world. Already, too, the sons of St. Ignatius and St. Alphonsus, the sons and daughters of St. Vincent, and others without number of every spiritual family in the Church, are pushing onward in their provident charity even beyond the bounds of civilization. America will not refuse St. Augustine as its apostle, or St. Gregory as its patriarch in the kingdom of God. Whence sprung this world-wide mission of Anglo-Saxon faith, but from the fervent heart which mused upon the Coelian Mount? It was even here that the soul of Gregory, emptied of self, and full only of the mind of Jesus, conceived the purpose which has borne so mighty a growth.

It is good for us to be here. We are met around the fountains of our faith. The Saxons of the slave-market are become the people of God. They are here this day to continue the work which St. Gregory began. The primate of the Anglo-Saxon Church is here; the true successor and the rightful heir of St. Augustine's pall. And he is here to bless a spiritual head and father over one among the families sprung from the lineage of St. Benedict. Into his hands has been delivered the rule, the same in its letter as some contend, the very same in its substance as all know, with the rule which Gregory obeyed in this sacred place. Around the primate of the Church in England

are here gathered a number of its priesthood and of its faithful; and a band of young ardent spirits sprung from Saxon blood, who are here to kindle their manly zeal at the ashes of the Apostles, and to form their high resolves where Gregory sacrificed, and the names of Augustine, Mellitus, and Justus speak from the cloister-wall. Gregory is still living and giving life. Twelve centuries have passed away, but the work of faith has not passed away. Saxon England is gone, and Norman England is no more. The monarchy of France has changed and vanished; the empires of the east and of the west have gone their way; the powers of Europe have been moulded and remoulded once and again; but the Church of God stands firm, the same yesterday, to-day, and for ever; the symbol and partaker of the immutability of its Divine Head. O imperishable Church of God! on whom time falls light, over whom man has no power; whence is this undying life? On thy part it is the presence of the Incarnate Word; on ours it is a faith that knows no doubt. This is what England needs; not wealth, not intellect, not power (though all be good because gifts of God,) but the supernatural grace of faith. Purify our hearts, pluck up every root and fibre of self, and fill us with Thine own unchanging Presence. Lord, we ask not to see the print of the nails. We

have Thy five Sacred Wounds, through which, hour by hour, all grace descends from the Eternal Father; through which all our prayers and hopes ascend to Him again. We ask not to put our hand into Thy side. We have Thy Sacred Heart, Thy Love divine in the sympathies of our manhood, ever open to us, the object of our worship, the pattern of our life, the fountain of all grace. We believe; for Thou art our Lord and our God.

VI.

STRENGTH IN WEAKNESS.

PREACHED IN THE CHURCH OF ST. ISIDORE, ROME, ON THE
FEAST OF ST. PATRICK,

1857.

STRENGTH IN WEAKNESS.

“ We have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us.”—II *Cor.*, iv, 7.

IN the lives of the servants of God two things are especially wonderful,—their personal weakness and the vastness of their works.

We see this in the founders of the religious orders; as, for example, in St. Benedict, who fled in early youth from the tainting atmosphere of Rome, then in the later stages of corruption, and in a cave of the Apennines, “*habitat secum*,”* dwelt alone, nurturing his soul in communion with God; and so became the patriarch of a great spiritual family, which has given civilization and Christianity to many nations, a line of Pontiffs to the Holy See, and to the Church a multitude of souls. Again, St. Dominic seemed to be raised up all alone in an age when the intellect of Christian nations had become perverse, to give to Faith its scientific form, and to build up the wondrous intellectual structure of Theology, which received its fullness and symmetry in the Angel of the Schools; and

* St. Greg. M. in *vita S. Bened.*

once more, a young Spanish soldier, wounded and cast aside, whose energetic will kindled in secret, creates in due time the body which has taking up the living thread of sacred science, wrought before by Benedictines and Dominicans, and placed itself in the front of the conflict with the world. The Society of Jesus stands as a conductor of storms, on which the first bursts of sedition and of heresy invariably fall.

How feeble the instruments of these great achievements! how vast their works! The same is true also of the apostles of nations in the later ages of the Church, of St. Wilfred, St. Augustine, St. Sigfrid, St. Adelbert, and many men, who, through the dimness of history, are seen to shine with the luminous army of Evangelists: in themselves how weak, solitary, and isolated; yet in their deeds how enduring, fruitful, and glorious!

And if we ascend higher to the outset of the Church, we discover the same law of supernatural grace. When God would set up His kingdom on the Earth, we should have expected that some mightier weapons would have been arrayed against the world. For four thousand years the power of natural society had consolidated itself. It had grown by successive increase and perpetual expansion into the imperial sway of Rome, which summed up all the powers upon Earth, and ruled the world. It was bound together by all the

bonds of paganism, by religious sympathies, by superstitions, and by the intellectual traditions and philosophies of all ages. To clear the Earth of such an antagonist, and to sweep the site for the foundation of the kingdom of God, we might have looked for twelve legions of angels to purge the Earth with their presence, and to cleanse it so as by fire: or, at least, that supernatural messengers or evangelists from Heaven should have proclaimed the kingdom of God, and that the air should have been charged with voices and visions from on high. But not so. Twelve poor men, some from the sea, and some from the shade of the fig-tree; some from their boats and nets, and some from the receipt of custom—these were the ministers of God's kingdom, and by them He overcame the world. The vessel was of earth, but the treasure from above.

And throughout the history of the Church the same phenomenon is ever reproduced. It is ever weaker than the world, yet ever overcoming the world; and the support of the Church seems ever failing, yet always surviving; the See of Peter, the long single line of Pontiffs, always at the point of death, yet never extinct. From age to age the will of one man, without weapons or worldly power, subdued the world. What is the secret of this all-conquering weakness but what the apostle has said: "We have this treasure

in earthen vessels, that the excellency may be of the power of God and not of us?"

In the chapter going before he explains what is this treasure, namely, the ministration of the Spirit.*

In these words we have a parallel between the ministration of death and the ministration of the Spirit: the ministration of condemnation and the ministration of justice: the ministration which was transient and the ministration which is abiding: that is, the ministration of the law before the Incarnation of the Son of God, and the ministration of the Spirit after the descent of the Holy Ghost. The apostle, in this place as in others, contrasts the Pentecost on Mount Sinai with the Pentecost on Mount Sion: the giving of the Law and the outpouring of the Spirit of God.

We have here, then, the secret of the mighty strength of the servants of God. They were partakers of this ministration of the Spirit and the vessels of an Heavenly treasure. "Therefore seeing we have received this ministration . . . we faint not." They were the messengers and ministers of the Spirit of God: their mission and message were alike from God, divine and unerring. Therefore, they fainted not: no shade of doubt could overcast their clear insight of the truth: no fears disquiet their heart: no slackness undo the energy of their

* II *Cor.*, iii, 7-11.

will. They were penetrated through and through with a consciousness that God had sent them to His own work, and that no man could stand before Him, and prevail.

And therefore also their work was supernatural in vastness, fruitfulness, and imperishableness, because the excellency was of the power of God and not of themselves.

And what, in one word, is this but to say, that they were members of a body which is divine, and messengers of a Teacher who is infallible? And these divine endowments, what are they but the fruits and gifts of the Holy Spirit under whose ministration we now are?

We will therefore trace the power of the servants of God up to its Heavenly fountain, and dwell awhile upon this last dispensation of grace, the ministry of the Holy Ghost.

In what then does it consist? In two great and divine facts. First, in the Presence of the Holy Spirit, and secondly, in the offices which on the day of Pentecost He assumed in the world.

Now faith in the Holy Trinity, in whose Name we are baptized, contains in itself, and demands of us, a right faith in the office of the Holy Spirit.

And from a right faith in the office of the Holy Spirit, one direct and inseparable consequence is faith in the infallibility of the Church.

So that they who deny, or in any way disbelieve the infallibility of the Church, whether they will or no, whether they know it or no, inevitably deny or disbelieve in whole or in part the office of the Holy Spirit.

And they who fail in their faith in the office of the Holy Spirit, inevitably forfeit the divine freedom which our Lord has purchased for the human intelligence through His most precious Blood: and forfeiting this divine freedom, they fall under the authority and into a bondage of human teachers.

The truth of this we may clearly see by considering one or two of the most obvious principles of the dispensation of grace.

1. As first, that the office which was assumed by the Holy Spirit on the day of Pentecost is perpetual. He took to Himself a royal office in the kingdom of God, of which the power and prerogatives in all its parts and functions are indefeasible, and continue in their freshness to this hour.

To doubt the perpetuity of this office is to disbelieve the ministration of the Spirit. To imagine that He is shorn of His prerogatives, and that His powers are suspended, is to fall back into the imperfect and transitory dispensations of the ages before the Spirit of God descended among men, or the Son of God was as yet incarnate.

The perpetuity of the dispensation of the Holy Spirit is shadowed forth in the mystery of the Holy Trinity. There are reasons in the analogy of faith, which, if express proof in words were wanting, would suffice.

Within the abyss of the Eternal Godhead the Holy Ghost is "the Term," "the Unity," "the Fellowship,"* "the Indissoluble Bond,"† and "Final Rest" of the Father and the Son. The mystery of the Divine Trinity has its perfection in itself in the third and last Person of the ever blessed Three. So also in the outward operations of God. A Saint to whom the Church, for his profound intuition into the mysteries of the Godhead, has given the title of Theologus, Gregory of Nazianzum, describes the Three Persons of the Holy Trinity as "the First Cause, the Creator, and the Perfecter."

We see this in creation. When the Father willed to create, it was by the Son that He made the world:‡ and "the Spirit of God moved over the waters,"§ to order, dispose, perfect, quicken, and give perpetuity to all things.

When the fulness of time was come that the world should be redeemed, the Father sent the Son into the world; the Son assumed our manhood, the Holy Ghost

* *St. Augustine.*

† *St. Bernard.*

‡ *St. John, i, 3. Heb., i, 2.*

§ *Gen., i, 2.*

overshadowed the Mother of the Eternal. He "was conceived of the Holy Ghost, born of the Virgin Mary."

When the time was come that the Incarnate Son should return to the Father, the work He had begun on Earth was bequeathed to the Spirit of the Father and the Son. What the Second Person began, the Third Person continued. The earthly ministration of the Son terminated at the Ascension: the earthly ministration of the Spirit began from the day of Pentecost. The Son departed, the Spirit came. "It is expedient to you that I should go: for if I go not, the Paraclete will not come."* How could the Spirit of God, who already in the beginning moved upon the waters, come into the world? And if already in the world, how could He come any more? But was not the Son already in the world, for by Him even the world was made, and yet did He not, after four thousand years, come into the world? He came in a new manner: and for a new purpose: He came by incarnation: He came in the natural body of our manhood. It was a true advent, even though in other ways he was already here. So also the Spirit of God, after the Incarnate Son ascended, came into the world. He came in a new manner: He came for a new purpose: He came

* *St. John*, xvi, 7.

in a mystical body: as personally and as visibly as the Son: though after another manner and in another form. The Holy Spirit is in the world now manifest in the Church, as the Eternal Son was in Jerusalem then manifest in the flesh. He is come to take up and to carry on to the end of the world the dispensation of grace. The Perfecter is now in the world to finish the work of the kingdom of God.

And of this perpetual office we have the express promise of our Lord. "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever."* Another when I am gone: not like me to go away but to abide for ever. If I stay, He will not come. If I go, He will be with you and for ever.

And does it not stand to reason in itself? The Spirit of Jesus is here to accomplish a perpetual work; to carry on a dispensation of grace which must last until the end of the world, until the whole number of God's elect gathered out from the successive generations of mankind be full. He came, not to gather in from the first ages only, and then to depart, but to abide, moving over the waters, in all ages of time, from the Ascension to the second coming of the Son. A perpetual work demands a perpetual office and a perpetual ope-

* *St. John*, xiv, 16.

ration. And a perpetual work demands also a perpetuity in the means of its accomplishment. But what are the means whereby He fulfils "the perfecting of the Saints, the work of the ministry, the edifying of the body of Christ?" The same are needed in all ages, and at this hour as in the beginning. "He shall teach you all things, and bring all things to your remembrance, whatever I shall have said unto you."* "When He, the Apostle of Truth, is come, He will teach you all truth. For He shall not speak of Himself: but what things soever He shall hear He shall speak: and the things that are to come He shall show you."† "He shall receive of mine and shall share it unto you." What are the means whereby the Elect of God are made perfect but grace and truth? and the work of sanctifying and illuminating is as perpetual as the chain of the Elect, which, through the succession of time, runs down from the beginning until now, and shall be found unbroken at the consummation of the world.

The whole office, therefore, of the Holy Spirit is as perpetual and indispensable as His presence. All the power and prerogatives wherewith He was invested on the day of Pentecost, are in vigour, energy, and operation until this hour. He has abdicated none.

* *St. John*, xiv, 26.

† *St. John*, xvi, 13.

He can be deprived of nothing. From the hour when, in the upper chamber, the Holy Spirit came down upon the Church, the treasure abides in its fulness in the earthen vessel. And as the preservation of the world is the work of creation by the same omnipotence perpetually produced, so the illumination of the Church is the perpetual fulness of His inspiration, which descended on it on the day of Pentecost.

2. The office, then, of the Holy Ghost in the Church being perpetual in all the fulness of its prerogatives, let us next see how it is discharged. That all who are illuminated and sanctified, received their illumination and sanctification, one by one, from the Spirit of God, all who believe in the Holy Trinity confess. Moreover, all alike believe that the efficacy of the office of the Holy Spirit in individuals, that is, their illumination and sanctification, ultimately depends upon the cooperation of the individual will, and is therefore conditional.

The chief likeness of God in the soul of man is in the will, by which both the intelligence and the affections find their expression. And the will in man, being a divine gift, is so cherished and respected by the Giver that He never forces it. Freedom of will is the law of the Nature and of the Kingdom of God. And there are two springs from which all voluntary

action flows: the uncreated will of God, which is the principle and source of all divine operations, and the created will in man, which is the principle and source of all human volitions.

The fellowship of God and man is by the free union of the will; and the operations of grace are the influences and aids of the Spirit of God elevating and perfecting the will of man.

St. Augustine therefore distinguishes the working of grace into those graces which "God works in us but without us: and those which He works in us but with us." Those which God works in us but without us, are the first gifts of preventing grace, without which we are physically unable to serve God unto life eternal. The gift of regeneration in children and in adults, the first lights which fall on the intelligence, the first drops of charity upon the heart, the first motions of impulse on the will, all these are wrought of God's sovereign grace in us but without us. We offer no cooperation, it may be, we have even no consciousness, until the divine action is accomplished.

When this is wrought, then begins the operation of those other graces which are wrought in us but with us. When the will, already elevated to a supernatural state, unites itself with the grace received, and acts in union with it, there come down into the soul larger

effusions of grace to work with us; and the acts which flow from this cooperation are both the gifts of God and the works of man. Our freedom of will is perfected by its elevation.

This then is the office of the Holy Spirit in individuals, to work in, and by, and through their freedom: so that they are able either to consent or dissent from His operations, to use or not to use His grace.

And by this test they shall be tried. This is the touchstone of our probation. If we are willing we may be illuminated and sanctified; if we are not willing, we may freely choose to be darkened and reprobate. If we consent to His invitations and attractions, He will enter in and dwell with us, and unite us to Himself. If we will not cooperate with Him, He will depart, and leave us in the desolation and death which we have freely chosen. He imposes on us no necessity, no compulsion. The individual will is free, and the benefits of the Holy Spirit in the soul are conditional. If we will, we may make them to be our own; if we will not, they will be withdrawn.

Such is the office of the Holy Spirit towards individuals: not so towards the Church. The union of the Holy Ghost with the Church of Christ is not conditional, but absolute. It depends not upon any created will, but upon the Divine will alone. It is an union

not contingent upon the assent or dissent, the use or abuse of grace on the part of man, but upon the Divine economy of redemption through the Incarnation of the Son of God. The Church is not an individual, but a body—a mystical body, of which Christ is head; and amoral person in which the head and the body are eternally united. The union of the Holy Spirit with the Church depends no more on any human will than the union of the Godhead and manhood in the person of Jesus Christ. The hypostatic union is a divine and eternal fact: so is the union of the Holy Spirit with the Church.

Therefore St. Augustine says: “What the soul is to the body of a man, the Holy Spirit is to the body of Christ, which is the Church. And what the soul fulfils in all the members of one body, the same the Holy Spirit fulfils in the whole Church.”* And St. Irenæus, using the figure used by St. Paul, says, speaking of the gift of faith, that it is a gift from the Spirit of God, as a precious deposit in a good vessel, always new, and always renewing the vessel itself in which it exists. And this gift is entrusted to the Church, as the breath of life was inspired into the first man made of the earth, that all the members might be quickened with life; and in this deposit is given to us

* S. Aug. *Serm.* 2, feria 2, Pentecost.

the communication of Christ, which is the Holy Ghost, the earnest of incorruption, the confirmation of our faith, and the ladder of ascent to God. "For in the Church," he (St. Paul) says, "God hath set Apostles, Prophets, Doctors, and all other operations of the Spirit, of which they are not partakers who come not to the Church; defrauding themselves of life by an evil mind and a worse practice. For where the Church is, there also is the Spirit of God; and where the Spirit of God is, there is the Church and all grace: but the Spirit is Truth."* This is the treasure in an earthen vessel—the Spirit of God in the Church on Earth. And the end for which this union and in-dwelling was ordained is to bestow light and grace upon the world. It is the light of the world—the "city seated on a mountain which cannot be hid." As the solar system was created to give light upon the Earth, and the firmament stands changeless, fulfilling a perpetual office to mankind, so the Church is the organ by which the Holy Spirit speaks on Earth, and the vessel in which the Heavenly light always burns in undiminished splendour. It is as the light of the sun, which never fails nor changes: though all men were blind, it would pour forth its undiminished flood of light. And as the ever blessed Sacrament upon the altar is divine,

* S. Iren. *Contra Hær.*, lib. iii, cap. 24 *al.* 40.

though in the midst of the unbelieving and unworthy, so the Church of God, which is the mystical body of His Son and the organ of the Holy Spirit, stands changeless from age to age, as full, luminous, and changeless as on the day of Pentecost. It was created to give light upon the Earth. It is the greater light in which the lesser lights of nature conspire and blend; the true light which falls upon the Earth from Him, "which enlighteneth every man that cometh into the world."*

The Church, then, is not like an individual upon probation, as if the endowments and prerogatives of the Holy Spirit depended upon the will of man. It is itself the instrument of probation to individuals. It is through the Church that God confers His grace and truth upon mankind; and by the bestowal of grace and truth that He tries us one by one. Like as the visit of a prophet or an apostle was the time of probation to Jerusalem or to Corinth, or as the presence of our Lord Himself was the probation of those who heard Him, so now, in all the world, the one and universal Church speaks as a Teacher sent from God, laying the soul under the penalty of sin to believe in the divine message. To every successive age, from the day of Pentecost until now, the Spirit of God has

* *St. John*, i, 9.

spoken, through the Church, as the organ of His voice.

Such, then, being the office of the Holy Spirit towards individuals and towards the Church, it follows by inevitable consequence that they who deny the infallibility of the Church, deny also the guidance of the Holy Spirit; and therefore either in part or in whole deny the office of the Third Person of the ever blessed Trinity. I say in whole or in part, because there are two common forms of this error.

Some who are more consistent in their error, but therefore farther from the truth, deny altogether the infallibility of the Church, and claim for individuals the guidance which they deny to the body. And yet they dare not claim for individuals the gift of infallibility, which, however, is inseparable from the guidance of the Spirit, if by guidance be meant anything beyond the universal aid given to all by the illumination of grace. This, then, is a full and direct denial of the office of the Holy Spirit as the Life of the mystical body, to use the words of St. Augustine, of that part of His office which is not conditional in its efficacy, but absolute, and depends not on the will of man, but on the will of God alone. It denies the union and in-dwelling of the Holy Spirit in the Church as a divine organ of grace and truth: it denies the moral

personality of the Church, and reduces it to a multitude of individuals isolated and detached each from the other. It denies also the divine institution of the Church to be a medium and channel of grace and truth to individuals: and inverts the whole order and analogy of nature and of grace, as if life ascended from the members to the body, instead of descending from the body to the members. It is, in truth, a simple unbelief in the ministration of the Spirit as it is distinguished, since the Incarnation of the Son of God and the descent of the Holy Ghost, from the operations of the Holy Spirit under the law. It overthrows the contrast of St. Paul between the ministration of the letter and the ministration of the Spirit, and reduces the office of the Third Person of the Holy Trinity to the measure of the days when as yet man knew not "whether there were a Holy Ghost."*

Again, there are others nearer the truth, because they deny less, and yet less consistent than those who deny more. They say that for six hundred years the Church was guided by the Holy Spirit; and therefore, for those six hundred years the Church was infallible; that so long as it was united it could not err; but that by division its infallibility is suspended; and until its divisions be healed, will not be restored.

* *Acts*, xix, 2.

And yet, what is this but to deny the true office of the Holy Spirit towards the Church, and to affirm that the Church is upon probation, and that the properties and endowments of the Church, that is, the power and prerogatives of the Holy Spirit, depend upon the conditions of the will of man? In truth, this is to give with one hand and to take away with the other: to seem to believe in the office of the Spirit, to admit the Church as a moral person, divinely constituted and guided, but all the while to believe only in the conditional operations of the Spirit to individuals. If the office of the Holy Spirit be in all its prerogatives and powers perpetual until now, how can any of its functions be suspended by the sin of man? The sin of man may deprive himself, one by one, of the benefits of illuminating and sanctifying grace: as each one may close or blind his own eyes; but nothing can dissolve the union between the Holy Spirit and the Church, except the Divine will alone: as none but He, who made the lights of the firmament, can quench their brightness. Either once infallible, always infallible; or once fallible, always fallible from the beginning. It does not save this theory, to cast the blame upon the sins of men: for, be the cause what it may, the perpetuity of the office of the Holy Spirit in the Church is thereby equally denied. And from this

what must follow but the reentrance of human authority and human bondage, from which Christ died to set us free. God made the intelligence in man for Himself, and when He saw it in bondage to falsehood and to the usurped authority of man, He redeemed it by the precious blood of His Son. The human reason is dear to God as a high participation of His own likeness, and He claims it for His own, that being taught by Him alone, the truth might make it free. Everywhere and always from the beginning of the world, except only when Patriarchs, Prophets, and Seers, illuminated with Divine Truth, brought men under the teaching and authority of God, mankind has been in bondage to human teachers.

Such then is the divine certainty and the divine freedom bestowed on those who are of the one only Church of God. But I may not now further pursue those thoughts. Another topic remains to illustrate the words of the apostle.

We have before us to-day a great example of this divine power in human infirmity in the great Saint and Apostle of Ireland. Little thought he, that poor stripling, over whose head sixteen summers had hardly passed, when he was carried away into the land of his captivity, that to him and to his spiritual seed it should all be given for an inheritance, while as yet he had

not so much as to set the sole of his foot on. Little he thought, on the waste shores and by the dark woods of Ireland, as he tended the herds of a heathen master, that he was the vessel, earthen indeed, but chosen of God to bear the Heavenly treasure to a whole people and to their posterity. And yet the visitations of grace were upon him in the land of his bondage. And, all weak and lone as he was, visions of Heaven began to stir within him. There arose before his spiritual sense myriads of little ones, with hands uplifted as in prayer, imploring his assistance. And this spectacle hung before him, and hovered about him as a part of his very consciousness, till it awakened a longing desire, which shaped itself into a purpose and became a changeless resolution. Twice captive and twice set free, yet nothing could restrain him from returning of his own free will into the land of his bondage. Neither love of kindred, nor the mourning of friends, nor the tears of hearts, dear as life, nor the opposition of those who blamed him, nor the reproaches of those who cast his faults upon his head; no, nor the consciousness of his own unworthiness could withstand the resistless love of souls. He bid a sore and long farewell to all for his Master's sake, and chose to live as a wanderer in a strange land for love of the Heavenly kingdom. What was it then

that made him so mighty in the work of God? It was not intellectual powers, or refined culture, or natural gifts: but, as any will see who read *The Confessions of Patrick the Sinner*, it was that he was a saint, a citizen, and a messenger of the supernatural order, and through the gift of the Holy Ghost a man of God in will and in deed. It was that his soul was all on fire with the Spirit of God; that the deepest love of his heart was for the Cross of Jesus, for its sharpness and for its shame; that he thirsted for humility, and desired humiliation as the way to it. His own infirmities were absorbed in a divine thought. And as he went to and fro preaching the kingdom of God, all gave way before him; the power and virtue of the ministry of the Spirit went with him. The face of the island changed under his advance, and became the kingdom of God and of His Church. And now from his Master's throne what a history has he seen unrolled in the fortunes and sufferings of Ireland.

But, brethren, I know not how I can fulfil the task to which you have invited me. Not that I do not do your bidding gladly, but that the most ardent words of a stranger must fall coldly upon the hearts of sons of Ireland. It is rather the duty of children, not of strangers, to staunch the wounds of a father, or to console a mother's grief. And yet, perhaps, even as a stranger I

may better bear my witness to your fidelity, and may with less suspicion of bias, speak of the generous, loving, pure-hearted, enduring children of St. Patrick.

But why do I say a stranger, for in Christ Jesus* there is neither "Jew nor Greek, barbarian, Scythian, bond, nor free." When Judaism passed away, nationalism became a heresy within the kingdom of God. It is the mark of heresy to be national and local, as it is of the one universal kingdom to know of no distinction of nations. They are absorbed in the unity of the true kingdom. Where all are brethren, none are strangers. If history be not a fable, the Ireland of St. Malachi and St. Laurence was a home of faith. In times when in great part of other lands, now Christian, paganism and desolation reigned, Ireland had its saints ruling their flocks; its ordered hierarchy; its schools of Christian science. Armagh, Lismore, Clonard, and other seats of sacred study were known to Europe. And the teachers of Ireland were held in honour in Paris, Pavia, and Bologna. St. Aidan, St. Kilian, St. Fursey, St. Fintan, St. Columba, and a multitude beside, shed their light upon it. And the names of St. Gall, St. Donatus, St. Finian, St. Frigidian, are upon the mountains of Switzerland, upon the plains of Italy, and upon the cities of the north. When I read of your history in

* *Col.*, iii, 11.

those times deep in the past; when the image of your fair island rises before me, rock-bound and lashed by the mighty waters of the west, green within with living verdure, with its blue mountains, its fruitful plains, and exhaustless rivers, I seem to see some old picture, such as is hung over the altars in our sanctuaries, in which the skill of the painter is even less than the sanctity of his idea. It is such as we often see, when in the background there is a gentle landscape, bounded by dark tranquil mountains, shaded by tall and spreading trees, in the midst a calm water and clear bright air; here is a company of Saints musing on Holy Writ, and there a multitude of upturned faces drinking in the words of an evangelist; on one side a crowd by a river's brink receiving the sacrament of regeneration; on the other, the Holy Sacrifice of the Altar is lifted up before the Eternal Father; beyond is a mystic ladder reaching up to Heaven, on which angels are ascending and descending, and communing with Saints in vision; and in the foreground, rising over all, is Jesus on His throne, and on His right hand Mary crowned with light.

But this was to pass away. A rude and ruthless age succeeded—an age of overthrow and uprooting, of griefs and wrongs. The scourge which passed over England a hundred years before was to pass over

Ireland too. It had fallen upon us before it fell on you. The steel-clad heel had trodden down the Saxon Church and the Saxon serf before it trampled on the sons of Ireland. The Normans were everywhere the same, but between us and you there was this difference. The unity of the Church, which had reduced to harmony the conflicting kingdoms of the Heptarchy, fused also into one people the two races of conqueror and conquered. Not so in Ireland. The conflict of race against race was perpetuated even while the religion of both was the same. It was Catholic against Catholic when the sorrows of Ireland began, when its schools were closed, and the "*merus Hibernus*" was thrust out of sacred offices and trusts. Long, bitter, and widespread were its afflictions, but the vials of its chastisement were not all poured out. There were other drops of bitterness yet to fall upon it. To the conflict of race against race was to be added the warfare of religion against religion. What, brethren, shall I say of the last three hundred years of your history? I do not desire to speak words which can rekindle fires now wellnigh spent, or to renew a theme at which the heart grows sick. But history is the witness of truth, and the witness must speak in its season.

If Achitophel were called to counsel how best to afflict a people, I conceive he would give some such advice as this:—

Begin by violating all that a people considers sacred to truth and to God. Dethrone their venerable pontiffs; dishonour, banish, or slay their pastors; let the priestcatcher be a known name of office; break down their altars, desecrate their sanctuaries, take away their consecrated possessions, and give them over to teachers who revile the faith of the people, and teach what they count heresy; let the bell, which once called them morning by morning to the Holy Sacrifice, ring at least once in the week to invite them to a worship they turn from as mortal sin; set it up by law in their ancient sanctuaries; prohibit, under pain of fine, prison, or death, the celebration of the religion they believe and love. The religious instincts of a people are of all the most keen and vivid. Set there the first sting down to the quick.

Again, the true education and sphere of man is the social and political order. It is in contact and conflict with public movements and courts, in sharing the weal and woe of society, in weighing the rights and wrongs of his fellows, in the open and arduous career of honourable ambition, and the generous service of their country, that men are formed, elevated, and ennobled. If then you would enfeeble and undermine the vigour of a people, close against them the paths of public duty. Let the gifts of heart and soul stagnate

in obscurity ; and the energy of will, and high aspiring of genius, rust in secret as a weapon cast aside : let the moral and intellectual power of a people be exiled from the paths and the sphere in which the providence of God ordains their exercise and perfection ; and then do not wonder if every form of intense and energetic indignation should burn in the hearts of men, above all, in those who, being, by the gifts of God, worthiest to serve the society of their fellows, are therefore most wronged by banishment to such an unnatural obscurity.

And yet this is not all. If public life be thus turned to bitterness, private life yet might be secure. Suppose its inmost fountains to be tainted. Let the son be tempted to thrust the father from his lands by forswearing his faith ; and the younger brother supplant the first-born, and take away his birth-right ; and the wife to obtain by constraint of law a large dowry by renouncing the religion of her husband. Sow division among kindred, and society is breached at its very base.

But this is not all that a people may endure. The laws of the Maker and Giver of all good gifts have so disposed that the social order should have its rise in the soil beneath our feet. Society springs from the furrow. The mother earth, on which man is born, is not only his grave, but his inheritance and his home.

It was not without deep insight into truth that the heathens of old placed among their divine benefactors those who first taught men to cast wheat into the fallow. It is the toiling plough and hand of the sower which makes the earth fruitful, and enriches the home of the husbandman: and from the fruitful field springs up the village, with the charities of a hundred homes: from the village the town: from agriculture the arts of life: the market, the artizan, the trader, and the merchant, with their wealth: the gradations of culture, intelligence, and social order: their laws, mutual rights, common trusts, public tribunals, and justice with its even scales. Such are the laws of God written on the face of the earth, and administered by His silent and ceaseless providence. Outlaw a people from their operation, and the Author of those unwritten sanctions will avenge it. The direst of social scourges, endless and hopeless disorder, by intrinsic necessity of the thing will avenge the violation. Society is of God: and they that invert its principles, and thwart its expansion, fight against Him. What wonder if the gifts of the earth and sky be neglected, if for centuries the soil lie unbroken, and the undrained waters stagnate, and sources of inexhaustible wealth turn to poverty, ruin, indolence, apathy, discontent?

And if any people were so under the edges of afflic-

tion, would it be possible to make the edges sharper, and the wounds more keen? Perhaps there remains but one thing behind. The earthen vessel is bruised indeed, but it has a heavenly treasure yet within. In the time of its deepest poverty, when famine and pestilence are upon its children, tempt them, through the cravings of nature, through the pangs of hunger, and the fever of thirst, and the shivering palsy of nakedness, the cries of its children, wives, and mothers, to sell its faith. This one gift it still has of its own. Tempt father, mother, child, by bread and clothing, to forsake God. Buy up its poor.

Disclaim all tampering with the consciences: and without breathing the word, give food, raiment, money, favour to those who will put themselves under influences contrary to their faith. The work may be done without seeming to do it; and tacit understandings leave no evidences of the barter.

Do I then fear the protestantising of Ireland? No, not a whit. We are told, indeed, by an arrogant public voice, that "if this new Protestant Reformation and the stream of emigrants hold on, the Celtic race will be as forgotten in Ireland as the Phœnician in Cornwall, and the religion of Rome as the worship of Astarte." But I have no fear of this vaunting prophecy. Fear indeed I have of the sins of hypocrisy,

falsehood, dissimulation, to which a people wasted with poverty may be tempted. I fear the sins of Simon Magus in many souls; but the protestantising of Ireland I fear no more than the restoration of the Phœnician rites in Cornwall. And why? Simply because from the hour that civil powers cease to establish protestantism, protestantism has ceased to spread. Without the civil power it has never converted a nation. Catholic nations have been overrun by infidelity, as in France, and have become Catholic again: but of a Catholic nation becoming protestant on free conviction there is no example. In the last three hundred years, as protestant historians tell us, "whatever has been lost to Catholicism has been lost to Christianity, and whatever has been regained by Christianity has been regained by Catholicism."

But this is not the only reason why we have no need to fear. Great are the ways of God, and He has taken the matter into His own hands.

About two centuries ago the Catholics of Ireland, reduced by warfare and every form of suffering, were driven before the sword into the province of Connaught. They were hemmed in as in a penal settlement. Perhaps they were half a million. The conquerors, it may be, were at least as many in number. In less than a hundred years they had

outnumbered their rulers almost twofold. In another hundred years they were sevenfold. And now they are fivefold at least. Whence comes this wonderful expansion of a nation but from the hand of Him who multiplied His own people in Egypt? No other than God Himself has wrought for them. Thinned indeed they have been in these late years fresh in our memory; and they who hope for the protestantising of Ireland point to their diminished numbers. But where are they now? Ask the roofless cabins which by the road-side make the traveller's heart desolate; ask the green homestead where the voice of children a little while ago was heard; ask the cold hearth-stone round which father, mother, and child were gathered but the other day; ask of the fever, and ask of the famine, and they will tell you that the anointed dead are in the green grave, and their spirits are mighty intercessors before the throne of God. They are joining in perpetual prayer with their great Apostle for the benedictions of God upon the land of their love; for light and grace upon those whose hand has lain heavy upon Ireland. Some are in the world unseen, and the rest, where are they? They are throughout the world spreading abroad the true faith of Jesus. They have gone forth not only as emigrants, but as Crossbearers in every land. They

are in the townships of Canada, in the cities of the United States, in the valley of the Mississippi, in the forests of the West, in the islands of the West and of the South, in the whole life and action of the new societies which people Australia. They are nearer home. In Scotland and in England, in the dense population of Glasgow, in the heart of Liverpool, and Manchester, and of London, in the very lifeblood of manufacturing and middle-class England. There is the remnant of Connaught, and there, too, is the treasure of the earthen vessel; the Faith and the Church of God. Where but yesterday there was a handful, to-day they are by tens of thousands; where, in the memory of man, a solitary pastor tended a few scattered souls, now there rules a Bishop on his spiritual throne, surrounded by the Priesthood of a Diocese. It is the will of God, and wonderful.

If you look in History for the glory of Ireland, you will not find it in the splendour of this world. In its annals I do not read that Ireland has founded empires, or planted colonies, or covered the sea with its commerce, or sent forth fleets and armies; but it has a glory all its own, and a splendour of the world of grace. Poor Ireland, rich in that treasure which is from Heaven, poor in all besides, out of its deep poverty in the last thirty years has built or rebuilt

all its sanctuaries: churches, convents, schools, have arisen all over the face of the land: within the memory of the living, out of its faith it has produced three religious Sisterhoods for works of mercy: it has sent forth throughout the Empire of Great Britain a multitude of missionaries, greater in number, perhaps, than is to be found of any other race. For fidelity to its faith, for endurance of suffering, and for purity of life, what nation can be set before Ireland? This is its true glory—a glory of the Kingdom of God, of which, it may be, its worldly afflictions have been the necessary condition. Had Ireland prospered in the natural order, like other races, it might have fallen from the order of grace. The earthen vessel has been bruised, that the excellency may be of the power of God and not of us.

From this then we may learn what is the true controversy of the Church against the world. It is not a battle of words nor a strife of intellect, much less a rivalry of political parties, but a deep inward unfolding of the supernatural life, which issues from the ministration of the Spirit of God.

We see too how all may serve the Kingdom of God. By inward fidelity of our whole mind and will to the Faith, the Order, the Authority of the Church: by a loyal and devoted fidelity to the See of Peter

and to the Vicar of Jesus Christ. Fidelity to the Holy See has upheld Ireland unto this day. Fidelity to the Holy See would have saved Constantinople from the yoke of the infidel: it would have preserved England from the worldly pride which goes before a fall.

And with this fidelity let us join the power of a living example. Our will is not what we say or do, so much as what we are. Men read not our words, but us. We must be conformed to the will of the Spirit, whose ministers and members we are. And the consciousness of a Divine message and of a Divine mission will be our strength. The least may share in this work of God, for it is of His power, not of us. And happy they who can bear witness for the Spirit of Truth. Happy, who can sum up all their life in one act or one sacrifice of all things, in testimony to the Truth and Authority of Jesus. No matter how feeble we are in ourselves: since far mightier for God, and for His will, is the least within the kingdom of Truth, than the greatest who are without.

VII.

OCCISI ET CORONATI.

PREACHED AT THE SOLEMN MASS OF REQUIEM, FOR THOSE
WHO FELL IN BATTLE FOR THE LIBERTIES OF THE
CHURCH, AND THE SOVEREIGNTY OF ITS HEAD.

1860.

OCCISI ET CORONATI.

“You shall be hated by all nations for My Name’s sake.”—
St. Matt., xxiv, 9.

It would have been more fitting that the task of speaking to you to-day, had fallen to a Prince of the Church, than to one of the least of its servants. Wherefore, to supply in some degree his absence, I have it in command to read to you the words of the Cardinal Archbishop of Westminster, in a letter addressed to me. “Tell them that in heart and spirit I am at St. Patrick’s, sharing the indignation of all good Catholics at the base treachery to which the Holy Father has been subjected by his own children, those whom God appointed to be the nursing fathers of His Church; sharing also the sympathy of his faithful children in his broken-hearted sorrow, and in the general admiration of all of the gallant and noble devotedness of his faithful troops.”

We are met, indeed, for a great solemnity. In the sight of the Church all her dead are dear and holy. She alone, who possesses jurisdiction over the living, follows her dead with love and prayer when they pass

beyond her pastoral sway. And they who die in battle are especially dear in her sight; for a just war is sacred, and they who are slain in it fall nobly. And she commends them to God in the solemn requiem of the Holy Sacrifice. But seldom were dead more dear to her than these, both for their own sakes, and for the cause in which they fell. St. Cyprian, speaking of those who were slain for the faith, but out of the unity of the Church, says: "*Occisi sunt sed non coronati*" (They were slain, but not crowned); for it is the cause that makes the martyr. And there is in the cause for which these died a sacredness which lifts them above the multitude of the common dead.

But before I pursue this thought, forgive me, if I claim too much for myself in saying that to me the commemoration of to-day appeals with a special feeling. It is but three short months ago that I saw them, day by day, in the streets and churches of Rome. There were faithful hearts of every nation gathering round the Holy Father to give their lives for his sake. There were Austrians, full of their inflexible endurance; the chivalrous French; the faithful and fiery Bretons; the devoted Belgians; the heroic, tender-hearted, and fearless Irish. We saw them familiarly. They bore upon them the tokens of a stern manhood with a childlike generosity, the bearing of Christian

soldiers, and the joyous docility of sons. They had come from many lands, and their tongues and their speech were many; but they were one brotherhood and one family, in one Church, and under one Common Father, at whose will they came. They were wont to come to us, the Priests and Students of the English and Irish Colleges, with all the confidence and openness of brothers. As we passed along the streets, either by the aspect of our countenances, or by the accents of our speech, they would recognize us, and join themselves to us. The Irish nation has one special mark of Catholic charity. It is a people that loves its Priests. I know nothing more humbling than the confiding and generous love with which an Irishman meets a Priest, above all in distant lands; and I never saw this beautiful grace of charity more conspicuous than when they as strangers in a foreign country, on their great and heroic errand, came to us and claimed our care. And I shall never forget the day when, on the Festival of St. Peter and St. Paul, these true and heroic sons and soldiers of Jesus Christ were gathered in the great Basilica of St. Peter around the Sovereign Pontiff, for whom they were so soon to die. A nobler band of chivalrous and fearless men never met around so great a cause. Who knows how many of those very men who knelt that day before the

Confession of St. Peter may be among the nameless dead whose Christian fidelity and fiery valour we to-day commemorate. Forgive me these words, which I could hardly restrain, and let us turn to the cause for which they fell, and measure, if we may, the dignity it bestows upon them. They died, then, for a cause which has enrolled an army of martyrs in the calendar of the Church—that is, for the Temporal Power of the Vicar of Jesus Christ. It was this that crowned our glorious St. Thomas with the aureola of a martyr. His last words were, as theirs, “Pro Ecclesia Dei.” It was for the sovereignty of the Church, for the temporal prerogatives, which from the supreme Pontiff flow throughout the whole circuit of the Catholic unity. It was for the same authority that these, too, gave their lives. A common cause should win a common crown.

It would ill befit on such a day as this to weary you with many words, or with a lengthened argument which must fall cold upon the ear. It is enough to affirm in such a time and place that the Temporal Power of the Supreme Pontiff is an ordinance of God. Though some hundreds of years passed by before the Vicar of Christ was clothed with his Royalties, yet the germ of his temporal prerogatives was inherent in the spiritual supremacy from the beginning. When the Church had knit together all nations by the Faith and Baptism

of Jesus Christ, all national distinctions were taken up and suspended in a higher unity; and the Head and Father of the Church became the Creator of a new civil order. The old civilization had been swept away, and a new civilization, consecrated by faith, arose upon its ruins. Such is modern Europe, of which the temporal power of the Holy See was the germ and sustaining principle. And so Christendom came to its maturity, and for a thousand years held together in the unity of faith the nations of the world. But this period of Christian civilization is passing fast away. For the last three hundred years this work of construction has been gradually dissolving. The so-called Reformation set in motion the selfish principle of nationality, which, in religion, is Schism, and in politics has become the principle of revolution. Saxony first, and then England, withdrew from the family of Catholic nations,

Later the same movement entered into France, and now is threatening Italy.

The anti-Catholic nations have drawn together in conspiracy against the Holy See. In 1848 Rome was full of strangers from every part who disturbed its civil peace. The Roman State was overrun by them. Rome itself was held by their armed bands. They were for a while driven out and kept at bay. But their hour is come again. An army of every nation, in

which the turbulent of every land are collected under a leader who has lived by his sword, threatens the southern frontier. The army of a once Catholic power, without the formalities of war, and in violation of the sacred law of nations, has overrun the Pontifical State, even to within sight of Rome. Rome is beleaguered ; its territory trodden down by foreigners and strangers. What then more just, more reasonable, more Christian, than that the Holy See should be defended by the Faithful of all nations even as it was assailed ? It is a Catholic cause in which every member of the Church most intimately shares. The Church of all nations has a right to the chivalry of all nations. Upon the patrimony of St. Peter no Catholic can be a foreigner. He is on the soil of the Common Father of the Faithful ; and in defending it he defends more than his own native country. In vindication of this great Catholic principle, the Holy Father called on all his sons to come to his aid. In defence of this sacred obligation of all the faithful, one of the greatest soldiers of France placed himself at the Holy Father's feet. He did not fear to expose the laurel he had won in his country's service to the doubtful chances and slender arms of the Roman army. With a chivalry which inscribes his name in the roll of the great warriors of the Catholic world, Lamoriciere undertook what seemed to be

a forlorn hope. He who had taught the soldiers of France that it takes eight days to form a Zouave, the flower of the Imperial legions, in three months out of the scanty material in his hands formed an army whose deeds of valour will be remembered when many of the exploits of which we vaunt will be forgotten. I hardly know in the records of warfare a more daring and noble stand than the defence of Spoleto, where for twelve hours a handful of 600 withstood a whole army of some 14,000 men. In the morning of the combat they heard Mass and received the Holy Communion; and then for twelve long hours held out, slaying or wounding a number about equal to their whole array. Twice they refused to surrender, saying that they held Spoleto for God and for the Pope; and it was only when the authority of the Holy Father, by his delegate, commanded them to cease from battle, that they consented to lay down their arms. Like to this also was the combat along the heights of Castel Fidardo sustained through a whole long day by some 7,000 men against an enemy threefold in number, and when reduced to a handful, their great leader at the head of the few who remained cut their way through the opposing masses of the enemy, and threw himself into his last stronghold. And then in Ancona, pressed by land and sea, he held out until every gun was silenced

in his defences, and he was compelled by the dictates of humanity to cease from a hopeless conflict. I do not know whether in the history of war there can be nobler deeds wrought under greater disadvantages and in the front of such overwhelming numbers.

And yet this is the man whom the nameless calumniators of this country deride as a man of blood, issuing one day murderous edicts, and the next surrendering without a blow. It is not his ancient companions in arms who thus revile him, for they know too well the chivalry and clemency of his heart, nor even his antagonists, for they know his prowess, but writers who strike in disguise, and refuse to hear the truth or to see facts when put in all evidence before them. But the judgment of the valour of those holy dead whose blood is still warm on the hills of Perugia, the citadel of Spoleto, and the ramparts of Ancona, will be with the brave and generous of all nations, and they will not wrong them in the sentence.

They died also in the defence of the person of the Vicar of Christ. The attack upon his possessions and upon his freedom is but a prelude to the dangers, which as in 1848, may again surround his person. They who saw, as I did, the events of 1848-9, will know by what perils even the life of the Sovereign Pontiff was surrounded. The streets of Rome were swept by a

multitude, who flocked from all parts of Italy, and were driven by the Governments of Europe from their capitals. Men of every nation, the turbulent and seditious of all countries, were congregated there. They kept the City of Rome in a perpetual fever of excitement and terror. They assembled in the Corso with the badges and demonstrations of the Italian Revolution. They held their public meetings in the Coliseum, where they were harangued by those whose names have since become infamous by their apostacy. They surrounded the Quirinal Palace, clamouring rudely for the Holy Father to come forth upon the balcony, and bestow upon them the Pontifical Benediction. They shut up the Sovereign Pontiff in his palace, so that he ceased to go forth from its gates. Turbulence and license grew more and more, until the First Minister of the Holy Father fell slain by assassins upon the threshold of the Cancelleria; and the Vicar of Christ forsook the city stained by blood, which was sacred, because it was that of his servant. This very day letters from Rome tell us that men of unknown name are seen congregating in the streets; and faces never seen since 1848 are again appearing in the city; that the forerunners of the same disorders are abroad; and on the frontiers north and south are the same men, with armed followers in force, who in 1848

held Rome by bloodshed against its lawful Sovereign. It was against such perils as these that the noble heroic dead, whom we commemorate, opposed themselves as a living barrier around the person of the Vicar of Christ. For him, therefore, they were slain, and their deaths are sacred for this motive of fidelity and devotion to his sacred life.

There was also a further motive in this noble cause. They died in defence of the Church of God. For the Head and the Body are one; and the cause of one is the cause of both. The prerogatives of the Head are the endowments of the Body; they cannot be diminished without a violation of the liberties of the Church throughout the world. The Sovereignty of the Supreme Pontiff is the independence of the Universal Church. His dependence would be our bondage to the Civil Powers. As the Head suffers in vindication of his twofold supremacy, and all the prerogatives involved in it, he suffers for the Body; and the unity, liberty, and authority of the Body are assailed in his person. They fell, then, in our behalf. The cause was ours in which they died. They must be blind indeed who cannot see that what has begun in the Head will soon spread to the whole body of the Church; that the assault upon the centre will soon extend itself to every province of the Catholic unity; that the tyranny

of revolutions and despotism of civil power will soon carry out in detail, in every place, the dominion they are striving to establish on the will and the person of the Holy Father. Against the life of the Church the gates of hell cannot prevail; but against its peace and its liberty in every place, it is inevitable that the principle of anti-Catholic and anti-Christian revolution, which is ravaging the patrimony of St. Peter, must, if successful there, prevail throughout the world. It is the prelude of a new era of penal laws; and therefore for us and for our liberties they gave their lives.

Yet still once more; they fell in a cause which ought to be sacred even in the eyes of those who are not of the Catholic Church. They were standing in defence of the last and lingering remains of the Catholic society of Europe. There are in the world only two societies—the natural and the supernatural. The natural existed four thousand years before the supernatural was founded. The civilization of Pagan Rome was the society of nature, founded on the will and power of man, without faith in God. The supernatural is the Church Catholic and Roman, which came upon it, and sanctified, sustained, remoulded, and consecrated its life and structure. The Vicar of the Incarnate Word, clothed in his twofold Sovereignty, spiritual and temporal, was the creator of this new order of

European society. He is the symbol as well as the fountain of the sacerdotal and royal power, and all the nations united to him are constituted upon the supernatural basis of the Incarnation, and derive their life from Christianity. What, then, is the falling away of nations from the obedience of the Holy See, but a fall from the supernatural order, and a return to natural society? Nations which have not the Catholic unity as their foundation rest upon the legislation of the mere human will. Their laws are no longer the doctrines of the Faith, nor the commandments of God, nor the precepts of the Church, nor the will of God Incarnate for us; but the instincts of nature and the will of man. The last witness of this Christian policy is the Sovereignty of the Vicar of Christ. He is the keystone of the arch. If it be struck out, the whole fabric of the Christian Society throughout the world must be loosened to its base. I do not indeed affirm that the Catholic Society of Europe may not be once more revived; that God may not have in store some great and glorious future, after the water-floods have passed away. When St. Gregory the Great closed his eyes upon the world, the very name of Christendom seemed dying out. He wrote in his letters and his homilies as if the end of all things were at hand. He told them that the world was withering. The Saracens were in Asia and

along the African coast, the Goths in Spain, the Germanic tribes in France; the Lombards for five-and-thirty years ravaged the heart of Italy; all seemed to be lost, and the fair structure of Christian faith and peace to be effaced from the earth. So he died, and went to his rest. But from that time the whole new order of Christian Europe developed and organised itself, and a fairer structure than he ever saw arose, and its solidity and its symmetry are not wholly gone even at this day. So it may be again. But the nineteenth century is not like the sixth; and the elements and principles of reconstruction and renovation are now feeble or extinct, where in his day they were active and pregnant. The old order seems worn out and to have run its course. The last lingering remains of the Catholic Society of Europe is the twofold Sovereignty of Rome for which they died.

Such then are the motives and such the cause for which they fell. And yet there is another reason why the Church would give them an especial honour, and why we feel a distinct duty and joy to celebrate their sacred heroism. It is this: they died under the scorn and slander of the world. If I could think that the storm of reviling, which day by day has been blown abroad throughout England by the nameless hands which write in the dark, were a true utterance of the

sense and mind of the English people, I should be ashamed of my country. But I do not believe it. I believe the English people to be both just and generous; that it loves truth, and hates falsehood, even when in contest with an adversary. I believe, too, that the people of England are, in great measure, innocent of the sin of the Protestant Reformation, the head and source of all the miserable traditions of hate and animosity with which we are afflicted. The Reformation in England was the will of a tyrannous and profligate King, of a dominant oligarchy, and of a terrible despotism, which martyred the Priests of the Church upon the scaffold, or exiled them from their flocks, and forced a false religion upon an unwilling people by the cruelties of persecution, and the permanent severities of penal laws. Between the spirit of hate and perversity which issues from the press day by day, and the mind of the people of England, I believe there is a vast interval. I am persuaded that the English people have no sympathy with those who, in articles without a name, have branded these heroic men with the titles of bravos and cut-throats, ruffians, hirelings, and cowards. It would seem as if, to incur the contempt of such writers, it were enough to be a Catholic and an Irishman. If this were the heart and voice of the English people, I say I should be ashamed of my country. And ashamed

I am of those among my countrymen and countrywomen, though educated and refined—of public men and high-born ladies, whose names are to be read in newspaper-lists of sympathisers with a warfare of injustice and wrong, in violation of the whole law of nations and the sacred principles of Christian society. Such names are soiled by contact with a cause which, as I know by letters direct from the spot, is filling the cities of Italy with obscenity and blasphemy.

It is because they are so reviled, that we rejoice to give them this public honour to-day. They have died amid the execration of the world. So died the martyrs, and so clamoured the world, “*Christianos ad leones!*” to the Flavian amphitheatre, and tens of thousands of the great Imperial race, the lordly Patrician, and the luxurious Roman lady, gazed with excitement on the work of blood as the scorned and hated Christian was torn by the beasts of the desert. And so, too, died One greater than the martyrs, at whom the Pharisees reviled and the people wagged their heads. And so it is glorious and good to die for a cause the world will not and cannot understand. If it were to defend a trading factory against the native races of the soil, or to hedge in a powerful neighbour, or to execute a jealous policy by sustaining the integrity of the Turkish empire, the world could understand and would glorify its heroes as

at Alma and at Inkermann; but to be slain for the temporal sovereignty of the Vicar of the Son of God, for his sacred person, or for the Church of God, or even for the Christian Society to which they claim to belong, is incomprehensible and contemptible in their eyes. "If you were of this world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."* So it ever was, and so it must be; the scorner may scorn, as Semei cursed the King of Israel, and we can but say, as he said, "Dimittite eum ut maledicat juxta præceptum Domini."† Let him alone, let him curse; for so is the bidding of the Lord. Such, then, was the cause for which they gave themselves. May I not, then, say, "Occisiet coronati?" For now shall they not be numbered among the martyrs of the Church who died for its sovereignty and for its Supreme Pastor upon earth? It is not for us to canonize them, or to inscribe them in the calendar of the Church; but among those who are venerated upon its altars are many who were crowned as martyrs, because they laid down their lives in vindication of the same sacred rights and the same Divine prerogatives.

How, then, shall I say, pray for them? Do they need, as others, the suffrage of our prayers? Must we

* *St. John*, xv, 19.

† *II Kings*, xvi, 10.

not believe that when in the last ebbing moments of life their warm blood flowed upon the earth, there was another Life-blood mingled with theirs, which cleansed all their stain? May we not believe that the heroic generosity of their last days, and the acts of devotion and reparation of those last hours, made full expiation for the pain due to the sins of their youth? It is hardly, then, for them we pray; but for their orphans and their widows, for their fathers and mothers, and brothers and sisters, who in their far homes in Ireland are weeping over their brave who shall return no more. If ever the heart of Ireland was full of loving sorrow—and what people more loving or more full of sorrow for its dead?—then surely, at this moment there is a mourning among the wives and mothers of Ireland for as noble and sacred a bereavement as was ever mourned even in the land of sorrows.

But if we do not pray for them, we have need to pray for ourselves, that we may be as fearless, as faithful, and as generous as they; that we may not count even our life dear when the rights and liberties of the Church are at stake.

And be not afraid, brethren, for the Holy See. What has befallen it is only its common fare these eighteen hundred years. It has lived in conflict: again and again from age to age it has been beset and over-

whelmed. The Patrimony of St. Peter has been trampled down, and held for generations by despots and usurpers; and Rome itself has been sieged and sacked, sacked and sieged again. The Vicar of Jesus Christ has gone forth again and again from his seat of power to await the subsiding of the waters; and when the flood was overpassed all things were found as in the beginning. So it ever has been; so it ever shall be; for the life of the Church is undying because Divine. The Roman Empire could not quench it; the nations of the North could not put it out. The Lombards ravaged its inheritance, and were destroyed; the Counts of the Marches and of Tusculum held it by violence, and are passed away; they leagued with the Saracens against it, and the Saracens are no more; the Normans of the South came up against it, and are not; Henry of Germany strove with St. Gregory VII. He was excommunicated, and fell. Frederick Barbarossa laid siege to Rome. Alexander III smote him with interdict, and he never prospered more. An Emperor of France annexed Rome to his dominions, and laid hands on the Vicar of Christ, and his downfall is a byeword in the history of this century. It is a dangerous thing to measure strength with the Church of God. But it is not France that is contending with the Vicar of Christ. The people of France are a noble, generous,

chivalrous, and Catholic people. It was the people of France that, in 1848, with hands yet wounded and bleeding from its terrible domestic combats, put forth its might and wrested this City of Rome from the hordes who threaten it again, and restoring it to the Sovereign Pontiff, replaced the Vicar of Christ upon his lawful throne. France is not to be confounded with its transient political atmosphere, or with the momentary form of its government, or the passing ascendancy of an individual. The strong man, blind in his strength, who laid his hands upon the pillars of the house, shook them only to bury himself in the ruins. So neither is the Catholic and devout people of Piedmont to be confounded with the government and dynasty of Sardinia, on which, for its sainted ancestry, a blessing has till now traditionally rested. It was the House of Savoy that called down the benediction of Heaven; but Sardinia has sold its birthright and its blessing together; for Savoy is no longer in its inheritance. The end, though it be slow to come, is sure. Sardinia has violated the law of nations and the sacred precincts of the Church of God. It has thrown down the challenge, and the gage of battle has been taken up, not by this little band, who have fallen with the heroism of Christian martyrs before the multitudes of its armed men, but by the Son of God, whose Person is

smitten and outraged in the person of His Vicar. The wager of battle is accepted; and sooner or later, the end is sure. "Some men's sins are manifest, going before to judgment" with the speed and notoriety of a public array and of a summary infliction; "and some men they follow after,"* with a silent, watchful, long-suffering foot, but with a terrible and Divine indignation.

But what shall I say of England—or rather of those who misrepresent the English people to the world—of the selfish, tortuous, tricky diplomacy, whose only perceptible idea is a hatred of Catholic nations, and whose highest excitement is for the manœuvres of petty personal rivalries or for a change in a tariff and a tax on paper? A hundred years ago a King of France sowed sedition in an English colony, and in thirty years France was drowned in its own blood, and the fair structure of its social life was crushed for a generation of man. They that sow revolutions shall reap them; and they that foment rebellion in their neighbours' borders shall be chastised by rebellion in their own. The complicity of Englishmen in the piracies and international crimes of the Italian invasion, by money, by ostentatious sympathy, and by personal service, will bring its just recoil. What has been shall be again; and in that day it

* 1 *Tim.*, v, 24.

shall be known against whom they have conspired—against the Vicar of Jesus Christ—a man meek above all men upon earth, who came among his people as an Angel of Peace, whose first act was amnesty to the men who afterwards betrayed and made war against him. His whole pontificate has been one of clemency and of suffering, dignified with inexhaustible patience and with the firmness of a supernatural calm. Of all the glorious Pontiffs who illuminate the succession of the Apostles, not one has ever been more devotedly or justly loved than he against whom the nations are conspiring. He is the aim of the false tongue and the foul blows of a dishonourable warfare. But in this he is fulfilling his mission. For the Vicar of Christ is set to prove and to condemn, to try and to save; as the witness of the grace of life, the guardian of the sovereignty, infallibility, and Divine prerogatives of the Church of the living God.

VII.

UNITY IN DIVERSITY
THE
PERFECTION OF THE CHURCH.

PREACHED AT THE CONSECRATION OF THE PRIORY AND
PRO-CATHEDRAL OF ST. MICHAEL'S, HEREFORD.

1860.

TO
THE VERY REVEREND NORBERT SWEENY, O.S.B.

DEAR FATHER PRIOR,

When you desired me to take a part in your great Festival, I answered that I would with much willingness do your bidding, as a token of my love and veneration for the Religious Orders of the Church, and especially in England; and in printing this Sermon at your request, I do so as offering to you and to them, a *tessera charitatis*, and that we may obtain in return a share in your charity and your prayers.

Believe me always

Your affectionate servant in Jesus Christ,

HENRY EDWARD MANNING.

ST. MARY OF THE ANGELS, BAYSWATER,

Feast of the Guardian Angels, 1860.

UNITY IN DIVERSITY

THE

PERFECTION OF THE CHURCH.

“ We being many, are one body in Christ.”—*Rom.*, xii, 5.

ON such a day as this, it is easier to find many topics on which to speak, than to choose one alone on which to dwell. The consecration of this stately and beautiful church, raised by the munificence of one person, with the august Catholic rites, would alone be enough to make a festival; but it is more than this. The Catholic Church in England adds this day one more to the rising order of its cathedral churches, and restores another of its centres of unity and authority; renewing its ancient loss, as nature, with its ever fresh and reproductive life, heals its wounds and reclothes its wastes. This beautiful church is henceforth to be numbered with the cathedrals of Salford and Southwark, Nottingham and Plymouth. In this, again, we might find an adequate subject for to-day.

But other thoughts still arise upon our solemnity. To-day, St. Benedict receives the restitution of a por-

tion of his ancient glory in England. Once more he is found, as of old, amid the woodlands and the rivers, and the waving harvests, and the fruits of the earth. Once more in the solitudes of our land he comes, with the staff of discipline and the finger on his lips, to take possession of his home. Once more, after three hundred years, he goes forth with the Patriarch "into the fields to meditate" at eventide. Here he has reared his walls, and here he has renewed somewhat of his old majesty and splendour. And to-day we have heard the same sweet solemn chants, the same antiphons and responsories, which sounded through the roofs of Westminster and Glastonbury, of St. Alban's, Bardeney, and Croyland. They are sung, too, by the sons and lineal descendants of the same men of old, who are now before the Throne, in token of the undying vitality of the Church of St. Benedict.

This, too, would give us a worthy topic for our festival.

But I seem to see in it something still more singular and proper to this day's solemnity. We are met for the consecration of a Monastic Cathedral. He who rules in this see, with the unction of the Episcopate, is a son of St. Benedict. The canons of his chapter are monks; the seminary attached to the Cathedral Church is also the noviciate of a religious order. To-day is the

first and singular example, after three hundred years of this union of the Hierarchy in all its manifestations with the life of religion, so glorious in the Catholic history of England. In the celebration of to-day, then, I seem to see a betrothal of the two great ministries of the Church—the Secular and the Religious. It is the festival of their espousals; and the invitation which has brought together the Hierarchy and the Secular priesthood with our brethren of the Religious Orders is a bidding to union and to mutual joy. This morning, the right reverend Prelate who spoke to us of the glories of St. Benedict, and of the interior life of God in the soul of which he was the patriarch, told us that he spoke as a Benedictine; and though I have received no delegation, and am not worthy of the charge, nevertheless I trust that the secular Hierarchy and priesthood gathered here will not disclaim what I say, when, as a secular priest, I accept this invitation in testimony of the love and veneration which we all bear to the great Saints of God the founders of the religious life, and to their families the Religious Orders of the Church, and especially in England. We and they are united by every bond of charity, by the ties of brotherhood, by the union of our forefathers in faith and patience, by the glory of their memories, and by the fellowship of their martyrdom. When the storm swept

over the Church, three hundred years ago, Seculars and Religious witnessed and suffered side by side. They stood in one array, and mingled their blood on the same scaffolds. We may take up for them with an emphatic truth the Responsory which the Church puts into the mouth of her priests on the Feast of Many Martyrs: "*Hæc est vera fraternitas, quæ nunquam potuit violari certamine: qui effuso sanguine secuti sunt Dominum;*" and renewing the Confession which the Saints of old bore in the basilicas and palaces of Imperial Rome: "*Contemnentes aulam regiam, pervenerunt ad regna cœlestia. Ecce quam bonum et quam jucundum habitare fratres in unum.*"

This subject, then, seems to be especially seasonable to-day, when we celebrate the union of these two great orders of the Church in the person, as it were, of St. Benedict and of his sons; for the large, loving, and benign spirit of the great patriarch of the religious life has always been especially dear to the Priesthood of the Church in all lands, and above all in our own. I know no passage in ecclesiastical history more touching than the long confessorship and the closing act of F. Buckley, the last whom the tempest of the Reformation left to St. Benedict. When exile and martyrdom had swept off his fathers and brethren, he was left alone, the only lingering witness of the family and the

apostolate of St. Benedict in England. After forty years of imprisonment, when he was ninety years of age, and the hour of death drew nigh, and all hope of a lineage in England seemed to be cut off, two secular priests came to him to ask for the habit of the Order. After due trial he clothed them; and on the day when he had transmitted the spirit of St. Benedict to his sons, he became blind. He had seen his heart's desire upon earth, and his eyes longed only to see the King in His beauty, on whose glory they soon were opened.

We claim, therefore, a peculiar tie of spiritual consanguinity with the Father and Brethren of this monastery, and on this subject I would ask to dwell for a while to-day. My object will be to speak of a theme trite in itself, and yet ever new in its application—the intimate and indivisible unity of the Secular and the Religious in the Church of Jesus Christ.

The Apostle, then, in the Epistle to the Romans, tells us that the Church or mystical Body of Christ, is so fashioned and organised, that, though manifold in its members, it is absolutely one. He goes on to say: “And having different gifts, according to the grace given to us, whether prophecy, to be used according to the proportion of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that ex-

horteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness."

As in the living body are many members, offices, and perfections, and all designed and wrought by the Divine wisdom and power, so also in the Church. All the integral members of the Church are ordained of God, and all its manifold activity, its harmonious unity of life, is directly created and ordered by Himself.

He chose out and united the twelve into one body, and bestowed upon them the presence and inhabitation of the Holy Ghost, whereby the Church received its Divine gift of twofold infallibility—the passive, whereby the whole body was pervaded by a luminous consciousness of the Revelation of God, as the light of the sun diffuses itself throughout the waters of the great deep: the active, whereby the Church, with unfaltering voice and the precision of a supernatural intelligence, propounds the dogma of faith and the law of morals in every land and in every age. The whole mystical body received the effusion of this flood of light, and with it the exuberant communication of all the gifts and graces of the Holy Ghost, not in its intelligence alone, but also in its moral powers. The charity of God was poured out into its heart by the Holy Ghost, who was given to it. An

interior fountain of charity was opened in the mystical Body; the two precepts of love were fulfilled in it; and by the presence of the Sanctifier and the inheritance of His created graces, the soul of the mystical Body was constituted, adorned, and assimilated to the image of God. The likeness of the Divine perfections—of the unity, sanctity, and beauty of God—was seen in reflection; and the image of the Word incarnate, its Divine Head, in the perfection of our humanity, was shadowed forth in its life on earth. It was for this the Apostle prayed when he asked for the Ephesians, “that He may grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that, being rooted and grounded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.”*

It was this that the Apostle described, when he said: “We all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the spirit of the Lord.”†

And in this complex perfection and manifold fulness

* *Ephes.*, iii, 16–19.

† *II Cor.*, iii, 18.

of the mystical Body there are various and almost inexhaustible powers and perfections of light and love, of order and activity, vitally necessary to each other and to the whole Church. As in the individual soul there are its three natural powers, and its three supernatural graces, and the seven gifts and the twelve fruits, and the manifold endowments of the Holy Ghost, intimately combined with and vitally necessary to the body, which again bestows upon the soul its instrument of power and motion and action and perfection—so with the Church. Its unity, solidity, visibility, expansion, coherence, and universal action depend upon the organisation and perpetuity of its Hierarchy. The college of the Apostles was the condition of the diffusion of light and charity through the world, as its succession and continuity is of its preservation. The world was filled with its operations, and by it the presence of the invisible God is manifested. For eighteen hundred years, in all lands, the visible Church has witnessed for the invisible kingdom of God; ever renewing its organisation, and extending itself into new regions of the world. As it has receded in the East, it has reproduced itself in the West; as the North has withered, it has put forth its life under the Southern sun. And in the continuous evolving of its successions, from age to age, the end and functions of the Hier-

archy are manifest. The college of the Apostles is, as it were, the point of rest and firmness, from which the vast activity of its visible structure and jurisdiction takes its spring.

So also from the earliest consciousness of the mystical Body the science of Theology began to arise. The intellectual conception and expression of the great dogma of the faith, full-orbed and perfect from the beginning in the mind of the Church, assumed perpetually a more definite and explicit form. The light which, from the day of Pentecost, dwelt in fulness in the intelligence of the Church, exhibited more and more its exquisite precision and distinctness. The Creed of the Apostles, expounded by the definitions of the first four great Councils, became a foundation and a structure of Theology, which has been ever rising to its perfection. It was first committed to the Saints of the East to order and elucidate the science of the Church. The line of St. Athanasius and St. Basil and the two Gregories ends in St. John of Damascus, the forerunner, as he may be called, of the Scholastic method. Next it passed to the doctors of the West,—to your own St. Anselm, to St. Thomas, St. Bonaventure, and to the constellations of illuminated intelligences which shine in succession through the families of St. Benedict, St. Dominic,

and St. Francis. By them the interior gifts of light were elaborated into the luminous science of God, which rules, as Queen in the Hierarchy of sciences, over the intellect of the world.

And in this world of interior light, there is still an inmost region into which only the most illuminated can enter: the centre in which God dwells with special intimacy, and manifests Himself by His operations in the soul. The science of dogma is the avenue to the science of the Saints, to the theology of the mystical life and its perfection. It is here the chosen ministers of the Spirit have their field of toil. They watch and record the interior experience of the life of God in the mystical Body, and describe the ways of God, the transient motions of His feet upon the waters as with the pencils of the solar light.

What, then, are these three powers and operations of the Church but those of which the Apostle speaks when he says that the external Hierarchy of Apostles and Doctors was instituted for "the work of the ministry, for the perfecting of the Saints," and by reaction of their vital influence, for "the edifying of the Body of Christ?" And these three operations have been ever working, never stayed or hindered, but always accomplishing their own laws, and attaining always to their own end, namely, the perfection of the whole Body of the Church.

It is God Himself, then, who so ordained the essence of His Church, and implanted in it these vital and necessary faculties and powers, that has distinguished them within themselves, and in their elaboration and exercise, so that they can never be confused.

The Apostle says: "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God who worketh all in all. But the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing in one Spirit; to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will." "And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Doctors, after that miracles, then the grace of healings, helps, governments, kinds of tongues, interpretations of speeches."*

According to the same law, by which He committed

* I *Cor.*, xii, 4-11, 28.

the pastoral commission and the twofold jurisdiction over His natural and mystical Body, together with the custody of the Seven Sacraments, to an order specially chosen out and anointed by Himself, so He has singled out and distributed to individuals among His servants the special custody, exercise, and elaboration of the several gifts of His Spirit. As the Hierarchy, by its world-wide and continuous action, in its tribunals and councils, and its supreme Legislator and Sovereign, has built up the structure of the Pontifical law, by which the wills of nations and peoples are harmonised and combined in the obedience and unity of the Church; so He has committed to His servants, specially chosen and called, the trust and development of particular gifts. Every several perfection of the mystical Body has been, as it were, incorporated: the interior life in St. Benedict, the power of preaching in St. Dominic, poverty in St. Francis, spiritual asceticism in St. Ignatius, love of the sick in St. Camillus, of the Sacrament of Penance in St. Alphonsus, the Passion of Jesus in Blessed Paul of the Cross, and a thousand more besides.

The Blessed Sacrament alone has I know not how many guardians and special witnesses; the Sacred Heart, the five Sacred Wounds, the Precious Blood, each has its Saint and its special manifestation.

What is this but the same great law of diversity in unity and harmony in multitude; every several gift, distinct from any other, and intrusted each one to the special care of its own Saints and children? And all that the Spirit of God has wrought in and through these chosen Saints, He has perpetuated in the families of their lineage. In order to give intensity and perpetuity to their work on earth, He has created round them those who, being penetrated by the same Spirit, and conformed to the same work of grace, sustain, and even unfold to greater breadth of manifestation and application, the special work of their lives. What are these but the great orders of the Church, which in leisure and retirement and mutual help and continual accumulation, fill up the work of their founders, and perpetuate it from age to age?

And God has so knit them together in the unity of the same Body, that, though they be distinct, they are indivisible. They are united together by inhering in the same essence of the Church; they are interwoven by the mutual influence of their operations; they are inseparably combined by their action and reaction, which, as it operates, "perfects the Saints and edifies the Body of Christ." "For the Body is not one member, but many. If the foot should say, Because I am not the hand, I am not of the body; is it there-

fore not of the body? And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where would be the body? But now there are many members indeed, yet one body. And the eye cannot say to the hand, I need not thy help: nor again, the head to the feet, I have no need of you. And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member.”*

And our Divine Lord, in committing to Peter, His Vicar upon earth, the two keys of jurisdiction and of knowledge, made him the supreme head and uniting bond of all these interior ministries of His Church. To St. Peter was said, “All power is given to me in Heaven and on Earth. Going, therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation

* I *Cor.*, xii, 15-27.

of the world;”* and again: “Feed my sheep.”† To him was committed the toil and the burden of an apostolic life; and to all his successors, and to the Secular Hierarchy united with them is appointed the outer life of warfare and government, of jurisdiction and of judgment. But I may say that the key of knowledge has been entrusted by St. Peter himself to the Orders of Religion; to those who, withdrawing from the dust and the glare of the outward toils of the Church, mature in secret the interior life, the spirit of counsels, the science of God and of His Saints. As in the old law there were in the Temple many courses of ministers, some to beat out the oil, and others to trim the lamps in the house of the Lord, so now it is to the Orders of Religion that we come for the toils and fruits of theology matured in rest and silence. It is from them we draw the secrets of the interior life, and the spirit which must sustain and sanctify us in the overt toil of our daily labours. And yet God has so tempered all things together in His Church, that to the apostolic authority, to the episcopate sitting in its consistories and its councils, all, even the doctors and teachers of the religious life, must come, as to the fountain of jurisdiction and of light, of discernment and of judgment. On the heads of the Apostles and their suc-

* *St. Matt.*, xxviii, 18-20.

† *St. John*, xxi, 17.

cessors rests the *gratia veritatis*, the special gift and unction of the Faith. And they sit as judges on the illuminated labours of all; for they rule the Church, and are the guardians of the Faith, and with them in its fulness is the grace of Pentecost, as St. Irenæus writes: "God has poured out His Spirit into the Church as into a pure vessel. Where the Spirit is, there is the Church, and where the Church is, there is the Spirit and all grace." All the theology of the Church, dogmatic and mystical, passes at last under the judgment of the Church in its Hierarchy, and of its Supreme Pontiffs, and is corrected by its discernment, and stamped with its authority. Now in this the whole body is bound together by the bonds of universal communication of its lights and gifts, and by the reciprocation of its distinct and various operations. Though the members be many, yet they are, in their vital action, one living whole.

But this beautiful harmony and unity of the body, in St. Benedict is carried even to an identification of orders and operations, otherwise distinct. As an exuberant vine, with its running branches and broad leaves, overspreads the massive structure of a wall, and hides all beneath with the richness of its foliage and the multitude of its clustering fruits, so was the family of St. Benedict. It seemed at one time to take pos-

session of the Visible Church. Its interior spirit entered into the line of Pontiffs. The twelve degrees of humility ascended the Holy See, and sat upon the Apostolic throne. Fifty Pontiffs of the family of St. Benedict have reigned over the Church of God. St. Gregory the Great, and St. Gregory VII, no less great than he, and four successors, who lifted the Pontificate to its highest glory, were all sons of St. Benedict. A writer some four centuries ago told us that the Order numbers up more than twenty thousand Archbishops and Bishops. It was a Benedictine Pope who sent St. Augustine, a Benedictine monk, to England. For six hundred years every Archbishop of Canterbury, with one exception, wore the monastic habit. The English Hierarchy was chiefly Benedictine. The English cathedrals were half, at least, Benedictine. The schools and universities of England were founded by Benedictines. Catholic England was so predominantly Benedictine that it has been called the Apostolate of St. Benedict; and from England, again, he sent forth his sons into France and Germany, and the countries of the North and of the Alps. Never in the history of any Order, or of the Church in any age, was the union of the religious and secular ministries carried to such an identity. We may well, then, rejoice to-day in the return of these times of mutual joy. A Bene-

dictine cathedral, with a seminary by its side, is a type of what once was, and if the Church of England is to do its great work of grace, of what, whether by this same identification, or by the harmonious unity of our two great ministries, must be again.

We are here, indeed, as I have said, for a great festival; and the law and truth it teaches us is this—that Secular and Religious are but names of distinction for those who are vitally necessary each to the other, and in all their diversity of action indivisibly one. We are one in the interior life and spirit which is common to all; we are distinct in the diversities of instrumental gifts, and of special ministries intrusted to us.

God has variously enriched us with divers gifts, and distinguished the ministries of His Church with a diversity of instruments for the accomplishment of one only end. To some He has given the power of jurisdiction, and placed them on thrones to be the judges and rulers of men; to some, the pastoral commission, to feed, to fold, and to give account for souls; to some, the lights and distinctions, the angelic illuminations, and the seraphic unctions of scientific theology; to some, the gifts of prayer, the ways of meditation, contemplation, and recollection; to some, the gifts of spiritual tact and intuition to guide us to perfection; to some, the

burning zeal of apostles, the activity of evangelists upon the mountains, and their insatiable thirst for souls; to some, again, the gifts of silence and of prayer, of vision by faith, and of great power with God. But all these worketh the self-same Spirit, reaching from end to end through the centuries of the Church, and sweetly ordering all things in absolute unity and love.

Such, then, is our festival to-day. We are come to rejoice with our religious brethren in this day of their joy, and their joy is ours.

There are two lessons taught us by all the Saints of God. The one is, that they and we, Religious and Secular, as our names may be, are bound by law of our supernatural existence to love each other's perfection; the other, that we ought to rejoice in each other's works. Rome, our mother and guide in all things, is especially so in this. For round about the throne of the Supreme Pontiff, the head and father of the apostolic Hierarchy in the world, are gathered, as for protection, the great families of the Saints. St. Benedict is there, and St. Francis, and St. Dominic, St. Ignatius, and St. Alphonsus, and St. Vincent, and Blessed Paul, and a multitude beside. It is the law of their very life and perfection that they should gather round the Rock, from whose foot these living

sources of the manifold perfections of the Church pour forth their streams.

It has ever been a mark of the Saints, whether of the Secular or of the Religious life, that they have rejoiced in the sanctity and fruits each of the other. All who would prosper must, like them, be large in charity and generous in their joy.

I know not where a better example can be found than the great Cardinal Archbishop of Milan, the light and glory of the Secular clergy, who is pictured to this day on the walls of the house of the Chiesa Nuova, with St. Philip and St. Ignatius, his friends and familiars, one on either side; and in the corridor of the great Capuchin convent in Rome, sitting beside St. Felix Cantalicius, a poor lay-brother, to whom he submitted the rule of the greatest work of his life. In Milan, to this day, in token of his intimate love of the Religious and of their perfection, there are still shown, in the houses of the Capuchins and of the Barnabites, the cells to which he was wont to withdraw to unite himself more closely with them and with God.

My Religious brethren will then forgive me, if I seem over-bold to say that not only we have a part in them, but that they are ours. In the name of the Holy See, and of the whole Hierarchy of the Church, we claim them as our own. Their works are ours,

and ours theirs, and our joys are common, because in the unity of the one body of Jesus we are indivisibly united. And all the variety and beauty which adorn the two great ministries of the Church; all the power of intellect and speech, the energy of will, the greatness of heart; all the supernatural perfections of the Spirit by which they are elevated and enriched; all the graces and ministrations, operations, and gifts, with all their intricate diversity of action, which are incorporated and clothed by the Hierarchy, in all its degrees, in the Religious Orders and in all their branches,—these all are the counterpart of the glories of the first creation of God, in which fruit, and flower, and leaf, and the harvests of the field, and the trees of the forest, are all beautiful but all diverse; no two, even within the same kind, alike, but all in harmony: and a prelude of the new creation, when the jasper, the crystal, the sapphire and the emerald, the sardonyx, the chrysolite, the beryl and the topaz, and the splendour in the walls of the heavenly city, are all distinct, but all harmonious in the light of the glory of God and of the Lamb; and the many accents of the many languages and nations and peoples and tongues are mingled in the one acclaim of praise, which day and night goes up, as one voice from one heart, before the Eternal Throne.

IX.

THE GOOD SHEPHERD.

PREACHED IN THE CHURCH OF ST. MARY OF THE ANGELS,
BAYSWATER, ON THE FEAST OF ST. CHARLES.

1860.

TO
HIS EMINENCE NICHOLAS,

CARDINAL ARCHBISHOP OF WESTMINSTER.

MY LORD CARDINAL,

In dedicating this Sermon to your Eminence, I do not seek to give to it either worth or importance, which even your name could not do. But to whom can I better inscribe it than to you, the father and founder of the Oblates of St. Charles in the diocese of Westminster? It was your command alone that constrained me to attempt a work which I know to have been for more than twenty years in your intention. Your name obtained for it, in the outset, a rescript of the Holy See, imparting the apostolical benediction; your counsel has directed it; and your authority guided all its course.

The Feast of St. Charles has never passed without your presence, except last year, when from your bed of sickness you wrote to us your words of encouragement and support. And this year, after twelve months, as I too well know, of perilous and protracted suffering, you came again among us to share and to complete the joy of our Festival.

As a record of our gratitude for all these tokens of your affection, I pray you to accept from me, in the name of all, this imperfect expression of our filial attachment.

I have the honour to be,

My Lord Cardinal,

Your Eminence's obedient servant,

H. E. MANNING.

ST. MARY OF THE ANGELS, BAYSWATER,

November 14, 1860.

THE GOOD SHEPHERD.

“The Good Shepherd giveth His life for His sheep.”—
St. John, x, 11.

God has promised by the prophet Daniel that “they who are learned shall shine as the brightness of the firmament; and they who instruct many to justice, as the stars for all eternity.”* We have seen the fulfilment of this prophecy in the glory of His heavenly court. In the Festival of All Saints we beheld this firmament in all its brightness, spread before our eyes; the whole Hierarchy of His elect now in the beatific vision has seemed to encompass us in its multitude and splendour. And yet where all are glorious, some shine with a softer beauty, or burn with an intenser radiance; some are luminous with a fuller orb of power, or reign among the companies of Heaven with a more majestic light of glory. If, then, a special bliss be the inheritance of those who have instructed many to justice, what shall be the array of the great pastor of souls whom we commemorate to-day?

It is, indeed, a custom on such days as this to invite some stranger to speak of our patrons. It is thought

* *Dan.*, xii, 3.

to be more graceful that another should praise them, lest the partiality of sons should overrate the greatness of their fathers, and claim for them too high a dignity among the Saints of God. Forgive me if I depart from this custom to-day; for it ought not to seem unfitting that they should speak of their patrons, who ought, by experience, best to know their power with God.

In other years this Festival has fallen on the days of work and worldly toil, so that none but those who have command of time have been able to be here. But this year it falls upon our day of rest; all, even to the least and the busiest, may share in our rejoicing. It is a gathering of our own flock; and I speak therefore to our own people. There can surely then be no unfitness on a domestic festival like this, that I should speak to you of the glorious and powerful protector under whose guidance and patronage we labour among you. To one thing I shall certainly not be tempted; I mean, to extol St. Charles by comparisons or by contrasts with other Saints. Such a course would be doubly ungraceful in us: for one special perfection of his great spirit was the love he bore to all the Saints of the Church, and to all their works for God.

Nevertheless, in order to discern the peculiar and special character of St. Charles, I may be permitted to distinguish that which is singular both in him and in

them; and by ascertaining the difference, to appreciate his perfect and individual perfection. Now it has seemed to me that of the three great saints whom God raised up at one time, and knit together in a singular mutual love,—St. Ignatius, St. Philip, and St. Charles, each had a province of his own; and all three worked then, and work on still, with their several gifts, to one and the same end. In St. Ignatius we see the intellect, illuminated by sanctity, applied to the theology of the Church, and through its theology, to its action upon the world. In St. Philip, the heart, enlarged and inflamed by the Holy Ghost, kindling the fire of devotion in pastor and people. But in St. Charles we see the will—that which governs both heart and intellect—raised and inspired with a supernatural energy, and endowed with a dominion over himself and over the whole Church of God. His whole life was calmness and impetuosity, irresistible force and perpetual tranquillity; with the power of the intellect always in energy, and the affections of the heart always in expansion, he went onward with a perseverance which never gave back, or turned aside. The two chief characteristics of his perfection were comprehensiveness and intensity: a comprehensiveness which took in the whole activity of the Church; an intensity which urged his powers, both natural and supernatural, to

their highest pitch, and there kept them unrelaxed at their fullest extent of force. For this reason it is difficult to characterise him by any particular work or enterprise, for all seemed to fall in turn within his sphere. St. Charles may be said to be emphatically the saint of the Holy See, of the universal Episcopate, of the Priesthood, and of the whole Church. Now it would not be in place to-day to dwell upon his relation either to the Holy See or to the Hierarchy of the Church. In speaking to you, I more naturally turn to contemplate St. Charles as the saint of the laity; and, though he may be thought rather the saint of pastors, I hope to show that in his character there are special examples to the whole flock. My purpose, then, will be to view him as the good shepherd—as the image of the Son of God in the life of pastoral care, properly so called; distinct, that is, from the life of perfection, as we see it in St. Philip, and from the apostolic life, as we see it in St. Francis Xavier; the toilsome pastor's life, in charge with a special flock, spending and being spent for his sheep in a uniform and persevering fidelity to the hour of death. In this I hope to show that his example and character are full of minute and intimate instruction for all the faithful. In doing so I shall not attempt to draw out his history, or to narrate his life; forasmuch as it is full of detail so minute, that it would

be impossible now to draw even its outline. All that I can venture to attempt is, in some way to appreciate his character and its admonitions to us.

As to his life and time, it is enough to say that St. Charles was born in the year 1538, just at the moment when Henry VIII began to separate England from the unity of the Church of God; and that he entered upon his active life in 1563, when the persecutions of Elizabeth were in their first outbreak. From that time till 1585, a period of two-and-twenty years, he ran his course with an energy of self-sacrifice which consumed his young life as a holocaust of zeal. *Zelus domûs tuæ comedit me.* He gave his life for his sheep. My purpose then, as I have said, will be only to trace the outline of this most masculine and majestic character; and to touch on one or two of its marking features, which may serve more directly as examples to ourselves.

The first mark which strikes us in the character of St. Charles is the greatness of his mission and of his aims. It was a wonderful providence which, in such an age of inveterate disorder, raised up a youth to renew the face of the Church.* The heresies and

* Giussano relates, that when St. Charles was a child, he was one day lost for some hours. At last he was found in a solitary chamber, arranging a number of apples in order. When asked why he was there, he said, "I am portioning out the world."

schisms of the Protestant Reformation had run a course of nearly fifty years, and had become rooted and obstinate by long success, when St. Charles entered upon his active life. At an age when other men are still among their books and studies, he began to wield an almost unbounded power. At the age of twenty-two he was created Cardinal, and by the side of his uncle Pius IV controlled the administration of the Holy See.

In this office his first care was the direction of the great Council of Trent. St. Charles may be said to be its very life. His will was its support; he urged forward its sessions; and directed its deliberations by stated and continual correspondence from Rome. So minute and prompt were his communications with the Council, that its couriers were admitted to him at all hours of the day or night. His firmness sustained it to the end, and carried it to its conclusion. This great work accomplished, he entered upon another still more arduous—the execution of its decrees. As Cardinal Archbishop he reformed the great Church of Milan—its clergy, religious, and people; so that next after Rome, Milan has ever been the light and model of the Church. The reformation of St. Charles appears divinely appointed to contrast with and to condemn the human reformations which even then were at work

in England and elsewhere. Just at the time when in Germany and in England the innovations which have dissolved all faith, and issued in heresies, and schisms, in rationalism, and apostasy from the Christian name, were accomplishing, St. Charles laid the foundations of a reform, which, resting upon the principles of Divine faith and order, have continued in perfect unity and unchanging solidity to this day.

The great Council of Trent had laid down the basis of the ecclesiastical reformation of the Church in these later ages; and in executing its decrees St. Charles became the legislator for the Church of future generations. Vast as his work was in its own day, its greatness was but the prelude of that which was to come. As in the publication of the Profession of Faith, called the Creed of Pius IV, and in the Catechism of the Council of Trent, he had brought within the intelligence of the faithful at large its dogmatic decrees; so by twenty years of ecclesiastical legislation, in a line of seven Provincial Councils and of eleven Diocesan Synods, he treated of every duty, function, and obligation of the sacerdotal life, and of all that belongs to the order of the Church, the administration of holy Sacraments, and the discipline of the faithful. The two volumes of the Acts of the Church of Milan, if not all from the pen of St. Charles, are the product of

his mind. They may be called a commentary on the Council of Trent, and an amplification and development of its decrees. They treat of every thing, from the office of the Episcopate to the minutest detail of the Church. They have become the directory of Bishops and the rule of Synods. The judgments of St. Charles have passed as precedents in the ecclesiastical government of the world, and his dicta as the counsels, or even the precepts, of ecclesiastical perfection. No one individual mind has, perhaps, ever laid so broad and tenacious a hold upon the Church at large. He seems to have entered into its will, and to have controlled its active powers, and given a direction to all its operations.

To this greatness of aim and enterprise, St. Charles added an extraordinary minuteness and industry in the execution of his works. He seemed to be present everywhere, to direct all things, and to do all things. The whole complex administration of the province of Milan, which extended from Venice to Genoa, and into the Swiss valleys, with its fifteen suffragan Bishops and more than two thousand churches in the diocese of Milan alone, in all its minutest details, seemed to emanate from him and return into him again. He was the life of the Provincial and Diocesan Councils of which I have spoken. They were directed by his mind, and in

great part written by his own hand. They descend into the least particulars, all of which passed through his cognisance, and were executed under his eye. We find appended to his life a schedule of the audiences given every day of the week to the administrators of congregations, councils, colleges, and confraternities; of functions and visits to be discharged every month; and of solemnities to be observed at stated periods every year. Not a moment of his time was without its object, and all his employments had a perfect order and succession.

It would be impossible to enumerate the institutions which he founded. His first act on entering his archiepiscopal see was to establish the Confraternity of the Most Holy Sacrament in every parish. On the third Sunday of the month, all the parishes of the city united in a procession at the Duomo. He awakened Milan to a consciousness of the presence of the Incarnate Word, which penetrated into all its streets, and made itself visible to all its population. He enthroned Jesus in the see from which he ruled; and the love of the Sacred Heart became the centre of his reforms. To this he added the Confraternity of the Penitents of the Cross; and again, because he knew that the source of all spiritual and moral evil and of the deep corruptions by which his diocese was afflicted, was to be found in

ignorance of the faith and of the will of God, he founded the Confraternity of Christian Doctrine,—of men for boys, and of women for girls,—which continues vigorous and efficient to this day. The constitution of this Confraternity was co-extensive with the diocese. It consisted of a supreme council under the direction of a priest, resident in Milan, and responsible only to himself. The other officers were laymen; a prior and sub-prior, with consultors and visitors, and other inferior officers. In every parish a similar council was established. To these were added a body of catechists and of *pescatori* as he called them, or fishermen, whose office it was to traverse the whole city, especially on the festivals; to enter places of amusement, the haunts of sin, as well as the streets and the piazzas of the city; and not only to admonish and to warn, but actually to bring the young and the old, the children and the adults, to receive instruction, or to prepare for the Sacraments. Every month the council of each parish reported its progress to the superior council, by which a monthly report was laid before St. Charles in person. The visitors of the supreme council continually went their rounds from parish to parish, to keep alive the zeal and the industry of the officers and teachers. At his death, St. Charles left behind him by this one Confraternity upwards of 700 schools, 275 superior

officers, 1726 inferior officers, 3040 catechists, and 40,000 scholars. I have seen this system in vigorous action in the Church of the Oblate Fathers, at Rhò. On Sundays the nave of the Church is curtained off, and subdivided for the classes, which are five in number, varying from children to adults; each have their special teachers; and office-bearers are appointed to go to and fro to maintain order and attention. It is to be remembered that the whole of this extensive and efficient system is composed of laymen, into whom St. Charles inspired somewhat of his own patient toil and burning zeal for souls. I may say that he created them for this work, and called them into existence to be the fellow-helpers of his pastoral care.

It would be out of place to speak at this time of his mighty influence in restoring and raising the Priesthood of his diocese to an imitation of himself; but I cannot pass in silence the work which he called his "delight." After he had for many years formed and matured his clergy to a higher life, he chose out those who were the most perfect and conformed to his own spirit. He united them in a community, and gave to them a rule written by his own hand. They bound themselves to him by an oblation, from which they took their name. He formed them to direct his seminaries, to prepare for the visitation of his diocese, to

direct parishes, to be about his own person, and to discharge whatsoever office he might lay upon them. To them he committed the Church and House of San Sepolcro, which became the centre of his active works. He erected schools, colleges, and seminaries of a higher instruction for every class. He instituted colleges of various professions: physicians, lawyers, magistrates, and the like. He inspired into the laity a like spirit of generous devotion; and in the rule of his Oblates provided that laymen also should offer themselves to him by an oblation to serve the poor and afflicted: the physician by his skill, the lawyer by his counsel, the tradesman by his art, without payment or recompense. Perhaps no pastor ever wielded the hearts of his laity with such a commanding sway of love and confidence, or ever awakened on so large a scale, or guided with such perfect organization, their active charity. The discipline which is thought to belong to the clergy alone, was, by his prudence and persuasive zeal, extended to men of the world; they became his fellow-workers, not only one by one, but in masses, bound by rule and perfect unity of action. He established also in the Church of San Sepolcro, missions and retreats for women of every class,—the high born, matrons, and servants. These are but the general heads, and few out of many of the spiritual industries, whereby

he pervaded the whole population of Milan and the diocese. He participated in them all, and was himself present, as it were, in all these labours; for he had eminently the gift of the greatest minds: not that of attempting all things in person, but that of creating and multiplying agents for his works, and of inspiring them freely of their own will to accomplish his intentions; so that while they laboured, all their works were his.

Another conspicuous feature of his character was the invincible fortitude with which he endured opposition and exposed his life. The greater part of his episcopate was spent in a contest for the liberties of the Church. The civil powers of the Spanish government in Milan and in Spain endeavoured to intimidate him by threats, and even by violence. He never gave way for an hour, and never failed in every conflict to gain his cause. His more serious trials were from unworthy and disorderly priests, and from religious Orders which had lost their observance. The Chapter of La Scala was notoriously relaxed. St. Charles gave notice of an episcopal visit. He arrived at the church upon his mule, with his archiepiscopal cross borne before him. Some of the canons seized the reins of his mule, and rudely thrust him back, while others shut the doors of the church against him. He alighted, and, with his

archiepiscopal cross in his hand, proceeded to the doors of the church. Shots were fired at him, which struck and mutilated the cross as he held it. He returned to the Duomo, and knelt before the Blessed Sacrament; after which he excommunicated the canons of La Scala, who, in the end, after much obstinacy, were compelled to submit. In another case his life was only preserved by miracle. The Umiliati, whose disorders he was vigorously reforming, suborned a murderer to destroy him. One evening, when St. Charles was kneeling with his *familia* at night-prayers in his chapel, while the choir were singing *Tempus est ut revertar ad eum qui misit me*, and *Ne turbetur cor vestrum neque formidet*, the assassin fired within a few paces of his person. The bullet struck him in the back. He fell forward on his face; and though believing his wound to be mortal, he again lifted himself, and continued to the end of his prayer. He was then supported to the sacristy; and on examination it was found that the ball had not even pierced his rochet,* but had left a black mark upon the flesh, which continued to his death. Other shots from the

* The rochet in which St. Charles was struck was given by Pius VII to the Cathedral in Bordeaux, and a large portion of this precious relic was sent, by the kindness of the Cardinal Archbishop of Bordeaux, to the Oblates of Westminster, a week before the Feast of St. Charles.

same explosion had pierced the hard wood on either side of him.

But his fortitude was still more conspicuously shown, when for months he gave his life, day by day and hour by hour, with a perpetual renewal of the generosity of the Good Shepherd, in ministering to the dying in the great plague of Milan. His whole life then was a continual oblation of himself. All the day long he gave his life for his sheep; fearless and inflexible when others fled, and only desiring to win the crown of martyrdom by charity. The same spirit of uniform and inflexible perseverance sustained him without variation and without remission in his life of labour; neither mind nor will had any reserve. All his powers were urged habitually to their highest point, and he consumed away in their perpetual tension and activity. More he could not do, for nature had reached its utmost; and less he could not, for the zeal which ever consumed him. His short life was long, because of its intensity, and ascended as a continual sacrifice till it was accomplished. *Consummatus in brevi, explevit tempora multa*, as the Church of Milan sings in the Ambrosian rite upon his festival.

It might be thought that, in a character so great and comprehensive, so vigorous and unrelaxed, so full of fortitude and of perseverance, a certain hardness

would prevail, or, at least, the softer qualities be wanting; but it was not so. St. Charles was as eminent for tenderness as for force of character: nothing more beautiful can be found than the character of the man which lay concealed under the energy of his archiepiscopal life. If we would know St. Charles as he was in himself, we must see him in his *familia*, in the private life of his household. It consisted of a hundred persons of all nations, characters, and ages. It was ordered almost as a religious house, with division of time, meditation in common, exercises of piety, perpetual industry of study and of business. It was an austere life, with many mortifications, and yet so sweet and attractive that men of every kind sought to enter it. When once entered, they scarcely ever left it; for they loved him as sons, and he loved them as a father. It is beautiful to read the little traits of his tenderness towards them. He would call them in the morning, and light their lamps. After they were gone to rest at night, while he was waking with the cares of his state, he would walk to and fro throughout the house barefoot, lest he should awake them. The sick he nursed with his own hands; the morose and difficult he bore with inexhaustible patience. There was one whose behaviour to him was such that his household prayed for his dismissal. St. Charles kept him to the last. He

would dismiss none, except for sin. The only fault he would never pardon was a lie. Those that grew old in his service, he supported with the tenderest care; and if any refused to stay with him, he sent them away with abundant gifts. In the visitations of his diocese, he would sleep upon the floor or upon a table, to give his bed to his attendants.

His compassion to the poor had no bounds. Even when he was twelve years old, he refused to apply to his own use the revenues of an abbacy which he inherited: he prayed his father to bestow all its revenues upon the poor. His father, who was a man of God, and lived a life of singular devotion, confessing and communicating every week, and reciting daily an office upon his knees, discerned the operations of the Holy Ghost in his child, and granted his desire. In after-life the same spirit of compassion was confirmed in him; whatsoever came to him, he sold and distributed to the poor. At one time, during the plague, 60,000 poor were fed daily by his alms. He stripped his house even of its furniture to clothe them.

But his tenderness may be more strikingly perceived in his personal dealing with the poor. In his archiepiscopal visitations through the diocese, he would sit by the wayside to teach a poor man to make the sign of the Cross, and to say the Pater and Ave. He entered

the homes and the hovels of his flock; and while his attendants would hardly pass the threshold for the repulsive stench of these poor dwellings, St. Charles would sit by their hearth as if he had no sense. We read also, that, as he sat to share the food of some poor family, he sharply rebuked one of his attendants who brought him a spoon of metal instead of a spoon of wood, which he was using like the rest. Nevertheless, traits of his tenderness are to be found throughout his life. They are not isolated acts, but the texture of his character. They describe not his condescension,—a word that implies assumed superiority,—but the profound humility which he chose for his legend and manifested in his person. In his dealings with the poor, they never felt his greatness. His presence was no burden; and his acts of humility had such a delicate grace and such a sensitive forbearance, that the lowest were at ease with him. It was the gentleness and the attraction of the Great Shepherd of the sheep; for the Sacred Heart burned and beat in his, and made him to be the rest and solace of his flock. And yet this tenderness had in it no mere softness, no weak emotions, or effeminate sensibility: it was a firm and truthful sympathy; the genuine fellow-feeling of a soul conformed to the Sacred Humanity of Jesus in its vast and profound compassion.

Once more. It might also be thought, that in a life of such unresting toil and ceaseless occupation, there could have been no time for prayer, no love for the interior spirit of devotion; and yet whole hours he spent upon his knees before the tabernacle or the Exposition in the Duomo, or in the crypt of San Sepolcro, or in the cells of the Capuchins and of the Barnabites. Long hours of the morning, before business began, were spent in mental prayer. He would do nothing until he had celebrated the Holy Mass. It seems incredible how he could have found the time; but the use and order of his day was so minute and so exact, that he seemed never to be in haste, and to have leisure for every duty. It may be said, that his whole life was prayer; for all his works were begun and ended in the presence of God. They did not distract him from union with his Lord; but were so penetrated with the intention and spirit of devotion, that every several action had the nature of prayer. We read that when present in the choir, he was sometimes so rapt in union with God, that the master of ceremonies had need to rouse him to recite the office. In his journeys he was lost in prayer as he went; and once we read that his mule fell with him by the wayside. It was dark, and his retinue passed by. Some time after, finding that he was not with

them, they returned, and found him unconscious of what had happened, and praying where he fell.

His chief devotion was to the Passion of our Lord. It is not wonderful that such a life of toil and of the Cross should have found its special food and solace in the sufferings of Jesus. It was in the school of the Passion that his masculine spirit had been formed, and it is the Passion alone that forms such spirits as St. Charles. We are told that above all he was devoted to two particular mysteries: the agony of Jesus in the garden, and His burial in the tomb. I have often tried to find the reason of this choice. It is not, indeed, wonderful that a life of such self-discipline, and of such self-chastisement, and of such self-sacrifice should have found its light and its replenishment in the agony of Gethsemani, and in the words, "Not My will, but Thine be done." His whole life was a subjection of his sensitive will to his superior will, and of both alike to the will of God; and he well knew by long trial some shadow at least of that great interior anguish which poured forth its life-blood in the Garden of Olives. But why he should have chosen the burial of Jesus is not so easy to understand, unless it be that he saw in it the last crowning humiliation of God,—dead, and buried out of sight by the hands of his creatures; and because he saw, too, the pledge

and the promise of the rest for which he longed,—the rest after death, the only rest laid up in store for him.

But I have said both too little and too much: too little to give any conception of the masculine and tender character of this glorious Saint; too much, because it might seem that what is but a fragment is all that could be told. I must hasten, therefore, to the end.

As he lived, so he died. He had the instinct of death upon him, and dropped many words of preparation to those about him. He then set forth to make his retreat at the Calvary of Varallo, in the midst of representations of the Passion of Jesus. As he knelt before the agony in Gethsemani, his last sickness struck him. Nevertheless, he persevered, or rather his austerities increased. He slept on bare boards, and his food was bread and water. One day two young students came upon him as he knelt before the mystery of the burial of Jesus: he invited them to stay with him; and morning by morning, as his wont was, he would light their lamps, and wake them. His confessor was with him in retreat; and as he passed through his chamber, while he was yet sleeping, he would make a reverence to him, in honour of our Lord, whom he regarded in his person. So he passed his last days of preparation. The fever began

to grow upon him, and his life to ebb sensibly away. He set out for Milan, and embarked at Arona to pass the Lake of Como, to finish the establishment of the college at Ascona. As he went over, he said the Litanies with the boatmen who rowed him, and examined them whether they could say the Pater, Ave, and Credo; and he made them promise him never to go to their work without saying their morning prayers. The spirit of the Good Shepherd was upon him everywhere and at all times. The weight of his last sickness did not slacken his zeal for souls. So he journeyed slowly homewards, preaching and instructing as he went. When he reached his palace, the sickness became soon hopeless. He lay with the pictures of the Agony in the Garden and of the Burial hung before him; and while multitudes were on their knees in prayer before the presence of the Most Holy Sacrament exposed in the Duomo, he received the Holy Viaticum as a pastor should die, in his rochet and stole, surrounded by his flock. On the night of Saturday, the 3rd of November, his short life, consumed with labours for the glory of God and for the salvation of his flock, was spent; and he entered upon his first and his endless rest. His last words, like to the last words of Jesus as He bowed His head upon the Cross, were *Ecce, venio*, "Behold, I come;" and

with a calm so great that they who were nearest could hardly tell the moment of his departure, he passed to the joy of his Lord. He died the Good Shepherd's death, worn out and wearied with toil for the flock; consumed as a sacrifice of love for the souls for whom his Master died. It was not long before the consciousness that he was in the glory of the Saints began to spread abroad. About three hours after his death, his confessor was sleeping; St. Charles appeared to him in a raiment of surpassing splendour, and encompassed by the effulgence of heavenly light. Believing, through the effect of sleep, that the Saint was still lying in his sickness, he expressed his wonder. St. Charles said to him, *Dominus mortificat, Dominus autem vivificat*, "the Lord giveth death, and the Lord giveth life." He then perceived that he was impassible and glorious. Again: twice he appeared to one of his priests, who was grieving out of measure for his loss, saying, "Grieve not for me; for I am in the bliss of the Lord." He foretold to him the death of the then reigning Pontiff, which was soon after verified; and the afflictions of his beloved city of Milan, which have never ceased until this day.

Such was St. Charles: great and masculine in his powers, tender and compassionate in his charity; a true pastor of Jesus Christ, shaped and fashioned to

the mould of the Sacred Heart. In his day he ruled the Church of God, and laid his hand upon all the springs of its power. The whole activity of the Church received his direction; and his spirit has penetrated into its very structure, and gives laws to its Hierarchy, to its Councils, and to its Schools.

Such he was whom I have endeavoured to sketch in outline, and such the comprehensiveness and the intensity of the will which, in a few short years, consumed the life of this great Servant of God. But it is time to make an end: for on so great a subject, all that I can say would be but little, and the more I say, the more ought to be said to give any proportion to the outline of so great a life. He is, indeed, the special example to the Priesthood, the light and glory of the secular clergy; but it is not so that I would consider him to-day. Enough to say that he has taught the priest to know that he is called to be perfect; that he may aim at no lower standard; that he may take no lax indulgence; that his whole life, with all its powers and faculties, is consecrated; that the Priesthood itself is, as Saints have said, the sign of perfection attained already; and that this perfection is to be acquired only by obedience,—by the religious in conformity to their state, by the secular priest in obedience to the law of liberty, in the generous use of his freedom, and in

charity, which makes no reserves of self. And this twofold law of the sacerdotal life he incorporated and made perpetual in the Congregation of the Oblates of St. Ambrose, the mature fruit and perpetual record of his great episcopate.

The last words shall be of the lessons he has given to laymen. He taught them detachment from the world. He was himself of noble birth, rich with ample inheritance, surrounded by the privileges of his class, invested with all dignities and powers, next to the Supreme Pontificate; and yet he was detached from all. All these things were little in proportion to his moral greatness. They could not elevate him; they had neither fascination nor worth in his eyes, except as means of doing the Will of God. In this he speaks to the rich; while to those also of an humbler state, his voluntary poverty gives a perfect rule of simplicity and indifference.

He is a pattern likewise of generosity, not only in his boundless alms, but in the unselfish spirit of his life, in the dedication of all his time and powers, solicitude and sympathy, to those who needed help. He teaches the rich to be generous also for the glory of God and the beauty of His Church, in the splendour of his zeal and the vastness of his gifts. He teaches all in like manner that the busiest life may

be a life of prayer; that perpetual toil need bring no hindrance to the union of the will with God. No man of the world was ever taxed to his full strength more than he. No one had so great right to plead his unceasing work as an excuse for dispensation in the practices of prayer. We make our little cares, our common duties, our trade or our profession, a plea for shortening our devotions, or leaving our conscience unexamined, or postponing our confession. He worked always, and he prayed always; for his prayer and his work were one.

Another example he has given to laymen is a zeal for souls. He set in activity the educated laymen of Milan to catch, one by one, the souls that were perishing; and to count one soul an over-payment of all their toil, and the mere labour for their salvation itself an ample reward. And to all this he added one other lesson, most needful to the laity as well as to the priest—a filial, loyal love to the person of the Vicar of Jesus Christ, whom he never named without uncovering his head, and a docile and glad obedience to the Holy See, the lightest judgment of which to him had force of law. But it would be endless to speak on such a theme. It must be enough to set before you his life of unwearied duty as a good soldier of Jesus Christ, and his tenderness as the Good Shepherd who

gave his life for his sheep. It was a mixture of gravity and sweetness, of calm and of intensity, of invincible courage and exquisite compassion. It was a character high and stern, yet loving and gentle; severe in its reality and in the majesty of truth. He teaches all men that their work is what they are; that to do one thing and to be another is a falsehood and impossible; that if they would teach men to serve God, they must do His will; if they would bring souls to contrition, they must live in penance; if they would kindle hearts with the love of God, their hearts must burn within them; that we are not what we seem to others, nor what we think ourselves, but what we are before God, and neither more nor less:—to such he is the special patron, example, and father, and for such he ever prays, kneeling with outstretched palms before the Eternal Throne.

X.

THE MANTLE OF THE GOOD
SHEPHERD.

PREACHED IN THE CHAPEL OF THE BENEDICTINE CONVENT,
HAMMERSMITH, AT THE DELIVERY OF THE PALLIUM TO
THE MOST REVEREND FERDINAND ENGLISH, LATE
ARCHBISHOP OF THE PORT-OF-SPAIN.

1861.

THE
MANTLE OF THE GOOD SHEPHERD.

“Et levavit pallium Eliæ.”

“And he took up the mantle of Elias.”—IV *Kings*, ii, 13.

SUCH was the pledge of power bequeathed by the Prophet to his chief disciple and successor upon earth. He had asked of his master the gift of “his double spirit”—that is, a twofold portion of the spirit of prophecy and of power which had rested on Elias;—and Elias answered, “Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked . . . And as they went on walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into Heaven. And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof! And he saw him no more . . . And he took up the mantle of Elias that fell from him: and going back he stood by the bank of the Jordan. And he struck the waters with the mantle of Elias that fell from him,

and the waters were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over." There is a divine analogy in this mysterious action by which the chief of the Prophets invested his successor with his own authority, and endowed him with a double portion of his own spirit. It was an act of power, like His who said, "Thou art Peter, and on this rock I will build my Church:" "I have prayed for thee, that thy faith fail not:" "Feed my sheep." Eliseus in the mantle of Elias was head over all the sons of the Prophets; and Peter in his Master's stead was chief of all the Apostles and disciples of Jesus. In the ancient Latin version the words run, "*Et sustulit meloten Eliæ.*" And he took up the garment of sheepskin, the shepherd's garb of Elias, as Peter succeeded to the office of the Good Shepherd and to the oversight of the whole Flock on earth.

And such in its proportion is the act we celebrate to-day. The Successor of Peter, and the Vicar of the Good Shepherd, bestows the Pallium or token of spiritual power upon a chief pastor of the Church of God. It is perhaps the first time that most who are here have been witnesses of the authoritative delivery of the pall; and some, perhaps, may not know its full

and sacred import. It may be well, therefore, briefly to trace out its meaning and intention.

When the great solemnities of Christmas and Epiphany, with all their splendour and beauty, are ended, there comes a Feast dear especially to Rome. On the twenty-first of January is the martyrdom of St. Agnes, the fair-haired child of fourteen years, the type of all that is most graceful, noble, and heroic, both in the order of nature and of grace—a lady of patrician blood and a martyr of Jesus Christ. And her Festival has a twofold solemnity in the two beautiful churches sacred to her name: one in the city, over the prisons, where she was miraculously guarded by supernatural power; one without the walls, where she received her crown. In the early morning of her Festival may be seen a stream of people ascending by the streets of the Four Fountains, and then filling the way to the Porta Pia. The old road which leads towards Tibur is alive with a multitude moving onwards to the Church of St. Agnes. Romans, and sojourners in Rome of every nation under Heaven, ecclesiastics of every degree, princes of the Church, prelates from every land, religious of every order, priests of every rite, seminaries and colleges in their various habits, and from every people, walking two and two (among which the English College never

fails its place), with the Faithful of all states and conditions, all drawn onward by one attraction to the subterranean shrine of St. Agnes. St. Agnes' Day is mostly bright and sunny. It falls at the time when January softens off towards the first harbingers of spring. The air is clear, and crisp, and cold, but with a gentle warmth of sunlight; and though there is snow upon the mountains beyond the Sabine Hills, yet the sprays in the gardens begin to redden with the return of life. They who know the beauty of this Festival will not be weary of these few words of reminiscence of a day so sweet to memory. They will recal the wonderful antique beauty of the subterranean church, with its tribune resting on columns of marble surrounding its three sides, from which the multitude kneeling below before the high altar seem like a vision of the catacombs. In the midst of the Holy Mass an unwonted offering, full of natural and symbolical beauty, is introduced, interweaving itself with the memory of the spotless Saint, and of the unblemished Church of God, and of the Lamb which taketh away the sins of the world. Two spotless lambs are brought before the altar, and dedicated to a sacred use; that is, to yield of their wool the palliums of Patriarchs, Primates, and Archbishops consecrated in the year. Perhaps no better example could be

found of the minute and vigilant care with which the Catholic Church provides for the perpetuity of its usages. The duty of overseeing the making and custody of the palls belongs to the apostolic subdeacons, who take care that they shall be made of pure white wool, in the following way. The nuns of the Monastery of St. Agnes offer every year two white lambs upon the altar of that church, upon the feast of their Saint, while the *Agnus Dei* is being sung in the Solemn Mass. They are then taken by two canons of St. John Lateran, and by them delivered to the apostolic subdeacons, who send them to pasture till the time for shearing. When shorn, the wool is wrought up into palls, which are woven three fingers wide, and then united in a circle to go round the neck, having also a short piece hanging on the breast and at the back; they have four crosses of black thread worked into them. When made, the palls are carried by the apostolic subdeacons to St. Peter's, and are placed by the canons upon the tomb of the Apostle under the high altar, on the eve of the feast, and are left there through the night. They are blessed by the Sovereign Pontiff, and then restored to the custody of the apostolic subdeacons. Such is the elaborate care bestowed upon the making of the pallium, that the canons of the two chief churches of the Lateran and

the Vatican, and the Successor of St. Peter, are all required to concur in it.

Next, what is the import of this vestment? It is granted by the Sovereign Pontiff to Patriarchs, Primates, Archbishops; and all such are bound, within three months of their consecration, to supplicate the pall from the Holy See under pain of deprivation. Until they have received the pall, they can exercise no act of greater jurisdiction, nor even assume the title of Archbishop. They cannot convene synods, or visit their province, or consecrate bishops. When received, they can only wear the pall in the church, and on certain festivals, and in certain acts. They cannot transfer their pall to any other, nor transmit it to a successor: each one must supplicate and obtain his own pall. It becomes so a part of himself, that if the Archbishop die before the pall designed for him is delivered to him, it is to be burned, and the ashes poured into the sacrarium. If he be translated to another archbishopric, he must supplicate for a new pall. When he dies, it is buried with him: if he has received two, one is buried around his neck, and the other under his head. Now, as the Church does nothing in vain, what is the significance of this minute and peremptory usage? We may best learn it from the words used in the act of benediction. The Sove-

reign Pontiff, after the vespers on the vigil of St. Peter and St. Paul, blesses them with holy water and incense in these words: "O God, the Eternal Pastor of souls, who hast called them by the name of sheep, and by Jesus Christ thy Son hast committed them to be ruled by blessed Peter the Apostle and his successors, the type of the Good Shepherd, and hast ordained that by the signs of sacred vestments the pastoral care should be signified, pour out by our ministry upon these palls, taken from the altar of thy blessed Apostles, the abundant grace of thy blessing and sanctification."* He then declares the pall to signify "the fullness of the Pastoral office"—"pastoralis officii plenitudinem;" and "the sheep laid upon the shoulders;" "the cross;" "the light and sweet yoke upon the neck;" and finally, "the symbol of unity, the sign of perfect communion with the Apostolic See, and bond of charity"—"symbolum unitatis, et cum Apostolica Sede communionis perfectæ tessera," "caritatis vinculum:" that in the day of the coming revelation of the great God and Chief Pastor Jesus Christ, together with the sheep committed to Him, he who shall bear it may obtain the stole of immortality and glory. Such, then, is the meaning and import of the pallium. It is a gift from St. Peter, "de corpore Beati Petri

* *Ferraris Bibl. Can.*, in voc. Pallium.

sumptum," taken from his very person. It contains and conveys a participation in the fulness of the Pastoral office. It is a personal privilege, investing the wearer with an incommunicable power, which attaches solely to himself. It signifies also the unity of the Church and the charity of Rome. Let us draw out these things somewhat more in order.

It is, in a word, a pledge of participation in the Pastoral office and vesture which Jesus conferred in fulness on Peter, and from Peter is distributed in measure to the chief pastors of the Church. For to Peter alone was given the plenitude of jurisdiction over the whole Flock of God. He alone had right of immediate direction over all; all others received their portion and participation from him. "The other apostles," as St. Cyprian says, "were what Peter was, endowed with an equal honour and power;" and yet to Peter was given a prerogative which no other received. All alike were built into the foundation with him, but he alone was still the Rock on which the foundation rested. All received the power of the keys, but he had them first and alone. All were ordained to the Priesthood of Sacrifice, and commissioned to make disciples of all nations, but to Peter were given those great and sole prerogatives by which all these are ordered and controlled. First, he was made the spe-

cial support of the faith of his brethren. "Satan hath desired to have *you*," was spoken to all; but, "I have prayed for *thee* that *thy* faith fail not; and when thou art strengthened confirm thy brethren," was spoken to Peter alone. Next, to him alone was committed the *whole* flock, sheep and lambs. "Feed my sheep" was spoken to no other, nor can any other exercise authority over the Flock of God except with and through Peter. His jurisdiction extends over all the world. The plenitude of the pastoral office descended from Jesus to His vicar, and resides in him alone. And by virtue of these prerogatives, Peter became the type and the fountain of unity: the type, as a symbol to express it as a law; the fountain, because the unity which flows from one binds all in one by a divine relation of dependence and inherence. Jesus associated Peter to Himself in the fulness of His office and solicitude; but others only to a part and to a share. To all He gave the office of the apostleship; but to Peter the power to regulate its exercise. The power of Order is one thing—the power of jurisdiction is another. The power to preach, to baptize, to absolve, resides habitually in every one who is validly ordained; the right to use that power comes from another source. Every Priest possesses the power of Order, but until he is put in charge with a particular

flock, he possesses no jurisdiction over souls. He has the power of the Priesthood, but none on whom to exercise it, until a flock is committed to him. Ordination invests his person with the sacerdotal character, but this gives no authority over the souls of men. This authority can descend only from the Vicar of Jesus Christ, to whom the whole flock was alone committed. And as with the priest, so with the bishop. Though validly consecrated, he has no jurisdiction over a diocese until he receives it direct from the successor of St. Peter, who alone can assign a portion of the flock to his episcopal care. And as with the bishop, so with the archbishop, to whom is committed the care, not only of the flock, but also of the pastors. Until invested with the pall from the tomb or person of St. Peter, he can take no acts of jurisdiction. By his consecration he is a bishop only, and a pastor of the Faithful. By his investiture with the pallium he becomes a pastor of pastors, and has jurisdiction over the bishops of his province. And this is expressed by the fact, that until invested with the pallium he can do no archiepiscopal acts, as they are called, of the greater jurisdiction—that is, of authority over the bishops and pastors of the flock—nor can he even take the name of Archbishop, because this authority and name do not come by consecration to the

episcopate, but by the direct and sole authority and grant of the successor of St. Peter and Vicar of Christ.

And from this simple and beautiful principle of the divine economy arises the Hierarchy of the Church, in its complexity and symmetrical perfection. The Apostles were organised around Peter into a perfect unity of living energy and order. The Episcopate is organised in like manner around the successor of Peter. On him alone rests the care of all the Churches. He is, as St. Avitus says, not so much a single bishop as the Episcopate itself. From him descend the Patriarchal powers. Wheresoever the shadow of Peter fell or his foot had trod, a virtue remained. Antioch and Alexandria for his sake became patriarchal thrones, and, with Rome, represent to the Church the authority of Peter: as St. Gregory calls them, "one See in three places."* Then arose Jerusalem, then Constantinople. In another order, and from the earliest day, Primates and Metropolitans bound together the Episcopate in its provinces, as stars in constellations make up the unity of the firmament. Then Archbishops, in lesser spheres of jurisdiction, completed the gradations of the Hierarchy, from the Vicar of Jesus Christ, the fountain of all

* "Tribus locis una sedes."—*S. Greg. M.*, tom. II, p. 888-9.

these derived and local jurisdictions over the pastors of the Church, to the humblest Bishop of a missionary see. This order of relation in the Hierarchy is of ecclesiastical creation, and is constituted by the distribution of jurisdiction delegated to each in its measure and proportion by the successor of St. Peter, who alone possesses the universal oversight of the whole Church on earth; or, in the words of the pontifical benediction already cited, "For the Church which is the chief of all so entrusts to the other Churches a concession of its office, and they are called to a share, not to the fulness of its power."* The Apostolate was equal in all except in the sole supremacy of jurisdiction. This invested St. Peter with a Primacy which bound all in unity and harmony. The Episcopate likewise is the same in all, from the episcopate of the Bishop of Rome to the episcopate of the lowest bishop of the Church; but the gradations and distributions and proportions of jurisdiction create an order of relation and interdependence among the pastors of the Church, by which all are compacted together in the unity of the Catholic Hierarchy. Of this hierarchical order and jurisdiction the pallium is the symbol.

* "Ipsa namque Ecclesia, quæ prima est, ita reliquis ecclesiis vices suas credit largiendas, ut in partem sint vocatæ solitudinis, non in plenitudinem potestatis."—*Ferraris Bibl., Can., in voc. Archiep. quoad Pallium*, p. 220.

It is, therefore, as the words of the benediction express it, the "*vinculum caritatis*," the sign and pledge of Catholic unity. It is this dependence upon One which holds the universal Church together. If we would see the power of the Pallium to maintain the order and the unity of the Church below, contrast Canterbury with the Pallium, with Canterbury without it. In those days when Lanfranc went to Rome to receive it from the hands of the Vicar of our Lord, and St. Anselm walked barefoot to take it from the altar, and then gave it to be kissed by all who stood by, in reverence to St. Peter and to his successors—in those days England was of one heart and of "one life," because of one Faith, in the unity of the universal Church of God. I will not stay to draw out the havoc of internal division and unbelief which has flowed in these three hundred years since the heresy and the schism which spoiled the See of Canterbury of the Pallium, and, with it, of the influx of the light and the jurisdiction of the Apostolic See; nor to contrast the titled and endowed Hierarchy of the Anglican Establishment—feeble, vacillating, subservient to the world, and disunited against itself—with the majestic unity and firmness of the Episcopate of France. I do not, in this contrast, imply, what is not the fact, that a Priesthood and Episcopate really survive in the

Anglican Establishment. The revolt which forfeited the bond of unity and the vestment of pastoral jurisdiction over souls, dissolved the whole order of the Catholic Hierarchy. For the Pallium is the protest and witness against the Erastianism of national pride. It is the evidence of a Sovereignty not of man or by man, which transcends all civil powers, and claims obedience from them all. They who bear it are the foremost in the conflict; witness at this moment Turin, and Milan, and Cagliari, and many more beside.

Finally, it is by the influence of its supreme jurisdiction that the Holy See is present, and makes itself felt as a principle of order and of unity, throughout the whole Church on Earth; and every Patriarch, Primate, Metropolitan, and Archbishop becomes the witness and the evidence of its presence and power. Therefore the Pallium is said to be "*perfectæ cum Apostolica Sede unionis tessera*," the pledge of perfect union with the Apostolic See. And in this we see the perfect fulfilment of St. Ambrose's words, "*Ubi Petrus, ibi Ecclesia*"*—"where Peter is, the Church is;" and of St. Leo's, "that Peter may rule over the flock, as his own sheep, over which Christ rules in

* *Sti. Ambrosii Opera*, tom. i, p. 879.

chief;”* and again, “as that which Peter believed in Christ is perpetual, so that which Christ instituted in Peter may never cease.”†

The act, then, of to-day is no mere ceremonial of an ancient usage, but a living and energetic reality in the government and action of the Church. The Cardinal Archbishop of Westminster, bearing himself the Pall of St. Augustine, in the name of the Vicar of Christ, invests the Archbishop of a distant Church with this symbol of the greater jurisdiction. It makes him to be a Pastor of pastors, with a power of rule even within the Episcopate.

It is not for me, Most Reverend Father, to remind you of the admonitions of that investiture. The words of the Sovereign Pontiff have been, by anticipation, spoken over you: “*Quicumque Te largiente ea gestaverit intelligat se ovium Tuarum pastorem, atque in opere exhibeat quod signatur in nomine.*”—“Who-soever, by Thy grace, shall bear this pall, let him know himself to be a shepherd of Thy sheep, and in works show himself what is expressed in the name.” It is to you the symbol of unity, of authority, of power, of

* “*Omnes tamen proprie regat Petrus, quos principaliter regit Christus.*”—*S. Leon.*, Sermon. iii. In ann. die Assump.

† *Sicut permanet quod in Christo Petrus credidit, ita permanet quod in Petro Christus instituit.*—*S. Leon.*, Sermon. ii. In die Assump.

the love of souls, of generosity for Christ's sake. It admonishes you to be "the imitator of the good and great Shepherd, who laid the lost sheep upon His shoulders, and brought it back to the flock, for which He laid down His life." It bids you, "after His example, to be watchful in the custody of the Flock, to be vigilant and circumspect, lest any fall into the jaws of the wolf; to be strict in discipline, seeking out that which is lost, bringing back that which is astray, binding up that which is wounded, and guarding that which is sound." It admonishes you to be "crucified to the world," and to hasten in the way of God's commandments, before all others, as a light and example of holy obedience. Such are not my words, but the words of the Vicar of Jesus Christ standing over the tomb of the Apostle, and praying, "*ut fiat in te duplex spiritus,*" that a double portion of the apostolic spirit may rest upon you: of which this Pall shall be your pledge.

It will be with you in life, in every hour of need. Virtue will go out from it for every conflict. And conflict will be round about it, wheresoever you may go, for where the shadow of Rome falls, the world rises against it. The will of the flesh and the will of man are unchangeably opposed to the will of the Vicar of Jesus Christ; and you bear the token of

the vesture that was dyed in blood: the prophecy of suffering and the gage of victory.

It will be with you also in death,* laid with you in the grave, when the toils and pains of life are over, and you shall taste of the first rest which henceforth remains to you—the first rest, and also the last—in the day when the Good Shepherd of the sheep shall appear, and this vesture shall be exchanged for the stole of immortality, before the throne of His glory.

* We little thought then how soon this would be realized. In less than a year and a-half the Pastor and the Pallium were laid in the grave, with the love and lamentations of his flock, to whom even his short episcopate had greatly endeared him.

XI.

THE POWERS OF THE WORLD
TO COME.

PREACHED IN THE CHURCH OF ST. ROCH, PARIS.

1861.

TO

HIS EMINENCE FRANCIS NICHOLAS MADELEINE CARDINAL MORLOT,

ARCHBISHOP OF PARIS,

GRAND ALMONER OF FRANCE, ETC., ETC.,

THIS SERMON IS RESPECTFULLY DEDICATED.

THE POWERS OF THE WORLD TO COME.

“Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God.”—*Colossians*, iii, 1.

THE Resurrection of the Son of God was the accomplishment of His work and the perfection of His Person. It was the accomplishment of His work, because it completed His victory over sin and death, and fulfilled the words of the Prophet: “O death, I will be thy death.”* It was the perfection of His Person, because in Him first of all our mortality put on immortality, and our manhood was invested with the essential and accidental glory of the kingdom of God. But during these last days the Resurrection of Jesus Christ has been the subject of your continual thoughts. I have no need, therefore, to speak of its history nor of its theology: I would rather to-day

* *Osee*, xiii, 14.

draw out some of its consequences and powers upon ourselves.

The resurrection is neither a sterile fact in the past, nor only an event to come, but a living and active power in the present, penetrating the very substance of our life and being. The resurrection of Jesus already quickens the world. St. Paul uses no rhetorical hyperbole when he says to the Romans: *Consepulti enim sumus cum illo*—"We are buried together with Him by baptism into death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life."* Nor when he tells the Christians of Colosse that they were "already risen with Christ."† Nor when He says to the Hebrews that they had tasted *virtutes futuri sæculi*—"the powers of the world to come."‡ Nor Jesus, when He said, "I am the resurrection and the life;" not "I will be," but "I am" now in this present time. This, then, is the supernatural fact of our state on which I desire to dwell. I would show that the resurrection is already at work upon us, that we are the "*primitiæ*," the first fruits, or the preludes of the Kingdom of God. We have in us a present participation and an incipient conformity to the resurrection of Jesus Christ. We

* Rom., vi, 4.

† Coloss., iii, 1.

‡ Hebrews, vi, 5.

share it, and it works in us, both in individuals and in the Church.

First, then, the resurrection of Jesus Christ is the power by which we rise again from eternal death; and this resurrection is already accomplished. We were by nature born in sin and dead before God. The whole world was dead, when Jesus died, and rose again, and instituted the Sacrament of Regeneration, in which, by the spiritual resurrection, we were raised from the dead to a new and supernatural life. In our regeneration we pass from the power of eternal death. We receive the infusion of a new life from God. We were dead, we are risen again. The resurrection has wrought its first work upon us. Jesus risen lives in us, and one by one we rise and live by Him.

But more than this, the powers of the resurrection are inexhaustible. If, after our spiritual resurrection, we sin mortally and die once more, there is again and again the same power to raise the soul to life. The Sacrament of Penance recalls the soul which has died again, to all the amplitude of its vitality, and this power of the resurrection never fails. As even to the end of life there is fear of spiritual death, so also in the Sacrament of Penance there is the gift of a perpetual revival. Life prevails over death, and the exuberant vitality which descends from Jesus risen, over-

passes the powers of sin and death. If, after a long life of faith, the just man sins mortally against God, he dies; after long years of faith, obedience, and prayer, after all his good works of charity, self-denial, and mortification, one mortal sin, and all is extinct. Just as a tree laden with autumn fruits, if some untimely lightning strike it, will dry up, leaf, branch, and root, the fruits hang withered on the bough, dead fruits upon a dead tree: so the works of the just. He was as the tree planted by the rivers of water, full of foliage, and bending under its abundance of fruit. In a moment all is dead. Yet even for this there is a revival. The resurrection of Jesus, working penance, fills the root again with a new vitality, the tree lives once more, the leaf is soft with a new moisture, and the fruits revive with their former ripeness. All was dead—all is alive again: for the resurrection of Jesus has reentered in the fulness of its life and power. Such is the action of the resurrection upon us even now. By it we live our only true life, the life of grace, the eternal life which is hid with Christ in God. "Blessed and holy is he who hath part in the first resurrection, on him the second death hath no power."* Our Divine Lord said to His disciples: "You who have followed me in the regeneration, when the Son

of Man shall sit upon the seat of His majesty, you also shall sit on twelve seats.”* He taught them that the resurrection should accomplish what His grace had already begun; that the resurrection is the regeneration completed, as the regeneration is the resurrection begun; that they who are raised from eternal death, by the indwelling of the Holy Ghost, shall be raised also from temporal death by the power of God. The Apostle says: “We, who have received the first fruits of the Spirit, are waiting for the adoption, the redemption of our body.”† The resurrection has accomplished its greater work in us, it will also accomplish the less; for the resurrection of the soul is greater in power and grace than the resurrection of the body. As the life of the soul to the life of the body, so is our baptism to our resurrection.

But there are now, as then, those who ask: “How do the dead rise again, and with what manner of body do they come?”‡ If I should say, I know not, my certainty of faith would not be less. But the Apostle has answered for me: “Senseless man, that which thou sowest is not quickened except it die first. And that which thou sowest, thou sowest not the body which shall be, but bare grain, as of wheat,

* *St. Matth.*, xix, 28.

† *Rom.*, viii, 23.

‡ *I Cor.*, xv, 35.

or of some of the rest. But God giveth it a body as He will: and to every seed its proper body.”*

We are surrounded by the power of resurrection. The whole world is full of it. All nature lives and revives by it. I cast a seed into the earth, it springs into a blade, a stalk, an ear, the full corn in the ear. How, I know not; but it is certain, undeniable, self-evident. There is a line of connection, a causality, call it what you will, and let the philosophers of Positive Science say what they may, which links the seed to the blade, and the blade to the grain in the ear. It is of the same substance, it springs from the same principle of vitality, it is the offspring of the seed which was sown, it is the seed itself and the harvest is its proper resurrection. So with the body, which we lay not in burial-grounds, but in our “sleeping-places;” for Jesus has changed death to sleep, and our cemeteries are places of a rest which stands related to the resurrection as our sleep to waking.

The very same body shall rise again, the same in substance, but not in infirmity. It will rise in its perfection. It was sown in dishonour, it is raised in glory; it was sown a natural body, it is raised a spiritual body, rectified in all its powers and restored to all its symmetry, as God in the beginning created man in

* I *Cor.*, xv, 36, 37, 38.

His own image, and made our humanity the expression of His own likeness. There shall be no infirmity or deformity in the resurrection of the just. In this world we are halt and maimed, our eyes are glazed with dimness, and our ears are dull of hearing; even our intelligence wears out or is straitened by the narrowness of its instrument, or deadened by the decay of its material power. But in that day there shall be no more disease nor deformity, no insanity of the mind or idiocy of the reason. All the clouds shall be rolled away, and the spirits of the just made perfect shall be clothed in a body in proportion and harmony with their perfection.

And more than this, even the body shall likewise have its glory. The prerogatives of the soul shall overflow upon it, and clothe it with supernatural splendour and endowments. It shall be impassible and immortal, subtle as the light, and glorious as the sun in his strength. For Jesus shall change the body of our humiliation to be like to the body of His glory. Even now already the principle of this immortality is in our mortal body, by the substance of the Body and Blood of Jesus Christ in the Holy Eucharist, which is the link between the Incarnation of God and the resurrection of the members of His mystical body from the dead.

And with this there is given to us another conformity to the resurrection of Jesus, in the perfect personal identity of all who rise again. "Videte manus meas et pedes, quia ego Ipse sum"—"See my hands and my feet, that it is I myself."* Not a spirit nor a phantom, nor in another form created in the stead of that which was, but the same Jesus who ate and drank, was weary and wept with you, your Lord, your Brother, your Kinsman, and your Friend. So, too, shall it be with us in all the fulness of our personal consciousness, which links our manhood to our childhood, and identifies what we are with what we were. What is this mystery of personal identity, but the living and lineal sense and intuition, the knowledge of the heart, and the consciousness of the intelligence that we are the same who once were children by our father's side and knelt at our mother's knee—who wept and rejoiced with griefs and joys which seem to us now to be a mere imitation of life and its reality. We rest upon our past as the tree rests upon its root. We spring from it, and derive our life and strength, our intellectual powers and the affections of our hearts, from that personal and continuous life, as the tree unfolds itself into stature and symmetry, and into leaf and fruit, by the expansion of its one continuous life,

* *St. Luke*, xxiv, 39.

matured by the sun and air. And this consciousness will be to all eternity the same: and in it will be suspended all that we call our character, all that we have received by nature or by grace, all that we have acquired by a life of intellectual and moral action, all that has been impressed on us from without, by blessings and by chastisements, by joys and by wounds, as the stigmata were still retained by Jesus, in hands, feet, and side, as the tokens of His identity. "It is I myself." Still more than this, because of this personal identity, we shall have the same relation to times, and to places, and to each other. Jesus and Mary will to all eternity be Son and Mother; and this one divine fact reveals to us the eternity of our relations. Andrew and Peter, James and John will be brothers, Martha and Mary sisters for ever. Our relations are a part of our consciousness: we could not put them off without spoiling ourselves of the greater part of our personal identity.

And from this arises another grace of the resurrection of Jesus. The home we have loved and lost shall be found once more, the same as it was before, save only that it shall be changeless and eternal. "We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that

Jesus died and rose again, even so them who have slept through Jesus will God bring with Him.”* Our perfect personal identity will bring with it a perfect mutual recognition, and this perfect recognition will renew the personal relations of all that have constituted our home on earth. All the bonds of kindred will be there, but transfigured with the charity of the kingdom of God. The love of father, mother, brother, sister, parent, child, will then attain its true perfection, and exist eternally. Home will once more be. Our father’s house, the vision of childhood, again after this life of change, found again in all its sweetness and beauty, far beyond even the dream of early joy which follows us to the end of life. The memory of the past is but dim and faint, compared to the reality which is yet to come. From that eternal home none shall any more go out, and the sweetness and the beauty shall never pass or change. It shall be immutable as the vision of God. Poor world! for whom, after this life ended, there is no eternal home. “If in this life only we had hope in Christ, we should be of all men most miserable.” Your home is past, its roof-tree is fallen, its walls have crumbled piecemeal, the fretting leprosy has eaten away its stones, and the place of your childhood is the home of strangers, and

* I *Thess.*, iv, 12, 13.

knows you no more. If you die out of the love of God, and out of the grace of the resurrection to eternal life, there is no home for you in eternity: all you have loved will be either gone into the realms of light where you cannot be, or into the dark world where God shall be no more seen. The undying personal identity and the perfect mutual recognition will be not home, but anguish, "where the worm dieth not and the fire is not quenched." But to those who rise to life eternal will come the renewal of the bonds of friendship, often more tender, more generous, more tenacious than the affections of kindred. All the love based upon the maturity and union of answering minds, of wills and intelligences grown to an almost inseparable harmony and unity of operation, shall then return. But, above all, the bonds of spiritual kindred and friendship—the love of pastors for their flocks, and spiritual teachers for their children in grace—shall then be perfected. The apostles of the nations shall then recognize their posterity, and "they who have turned many to justice" shall rejoice in the glory of their children.

I do not know that the beauty of this glory in the kingdom of the resurrection was ever more vividly before my eyes than this morning in the Holy Mass To-day, as you know better than I, we commemorate

the Translation of St. Vincent of Paul. Around the silver shrine, where the great apostle of active charity lay reposing in view, I saw his spiritual sons and daughters, a twofold crown of glory and of joy, assembled to celebrate his power in the glory of the saints. Surely in the kingdom of the resurrection he will know each one who has sprung from the lineage of his charity on earth. He will know them by name, by countenance, by history, and by character, in all the fulness and detail of their life: and they, too, of every age and people and tongue, will recognize, with an intimate personal knowledge and love, their great Founder and Father in God. For then "we shall know even as also we are known," not by the narrow perceptions and partial recognitions of those who have lived in the same times and inhabited the same dwelling, but with the intuitions of the light of glory and the comprehension of the vision of God.

But the time warns me to draw to an end. There yet remains one great glory more, the fulness and the complement of all. The vision of faith, which is in the children of the resurrection, leads on to the vision of God in His glory. The beatific vision already belongs in reversion and in right to those who see God by faith, and the light of faith is the prelude of the light of glory.

St. Bernardine of Sienna has distinguished the joys and rewards of the resurrection into four great gifts of God. First, the *Aurea*, or essential glory of the soul, which consists in the illumination of the intelligence by the uncreated truth, and the replenishment of the heart by the union of the Holy Ghost with the spirit of just men made perfect. Next, the *Aureola*, or the lesser and special glory of Martyrs, Doctors, and Virgins, the circlet of light, the visible manifestation of their singular and invisible perfection. Then comes the *Palma*, or the palm branch of victory, borne by the martyrs who have ascended from their conflict to the peace and the dominion of the kingdom of God. And among the martyrs are not only those who have laid down their lives, but they, too, who have borne a martyr's will; and they also who, in the shadows of a hidden and domestic life, accomplish what St. Bernard calls the "martyria domestica et quotidiana," the slow and perpetual sacrifice of self for the love of Jesus.

Lastly, there comes the *Fructus*, or the fruit of our labours, the special and proportionate reward of all acts done for Jesus Christ. Not a cup of cold water shall lose its reward; not an intention, howsoever secret and never accomplished, but shall receive its overpayment of eternal joy.

Such is the essential and accidental glory, of which they who are risen with Christ have the foretaste and the pledge already in the heart. Such is the power of the resurrection upon every soul born again through baptism.

And if such is its influence upon every individual member of Christ, it has a wider and deeper influence of grace; for the collective assembly of those who live by the influx of the life of Jesus constitutes the soul of the Church, the *anima Ecclesiæ*, as St. Augustine teaches, in which all the elect of all nations and all ages are made partakers of the supernatural life of faith and charity. And this universal life is incorporated and revealed in a compact and organized body, which is the visible Church of Jesus Christ, from whom descends the divine prerogative of life imperishable, indestructible, inexhaustible, diffusive, ever reviving, the sole fountain of life in a dead world. The nations of the world were dead, when the divine command was given: "Going, make disciples of all nations, baptizing them." They were dead in sin and in alienation from God, when the life of Jesus risen from the dead went forth to raise them to a new and supernatural state.

Hence arose Christendom—the resurrection in a world whose life was extinct. All the earth lay as

the Valley of Dry Bones in the prophet's vision. "Fili homines putasne vivent ossa isti? Et dixi, Domine Deus tu nosti."* And the Spirit of the Lord, the mighty wind, descended from the guest-chamber, on the day of Pentecost, and entered into the dry bones, into all races and languages on the face of the earth, and they were knit together in power and symmetry and perfection, and they stood upon their feet full of life and of energy.

Hence, too, arises the ever-renewing elasticity, the perpetual reviving of the Church, after its ceaseless persecutions. For three hundred years, the world in all its power hurled ten persecutions like mountains upon its head. For three hundred years, its Pontiffs rose calm and majestic through the storm. The undying life multiplied, the line of the Vicars of Jesus still renewed itself. One passed to his rest, and another was found sitting in his seat: again and again, without breach or delay, the successor of St. Peter ascended a throne stained with blood. Such is the history of the Church, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in its imperishable vitality. It is the condition of its existence upon Earth in every age, not of old only, but always. Our fathers, and we

* *Ezekiel*, xxxvii, 3.

also, have seen it in these latter days. For three hundred years the undying life of the Church has been revealed in England. It has been cut down to the earth, its very roots seemed to be plucked up, and yet it lives with a rising and expanding life. Its Hierarchy was destroyed, its Priesthood scattered or slain, its altars overthrown, its faithful cut off to a remnant, driven into hiding-places, or tormented into apostacy. The Church was all but extinct, a remnant lingered on, a mere handful, without organization, or conscious unity, or mutual support.

And now the old life is clothed in a new Hierarchy, and the order, symmetry, and majesty of the Apostolic power manifests itself again, and its influences are diffused throughout the whole of England. It has again drawn its lines over the land and claimed the obedience of its people. Those three hundred years have passed over it as a wind which is no more. It lives not again, for it never died, but it lives on with a life not of this world, nor of the will of man, but of God.

But there is no need to go so far for an example of the irresistible revival of the Church. The most luminous and supernatural manifestation of its imperishable vitality is to be seen in France. A more utter extinction of the Church was perhaps never seen,

even in the persecution of the first ages, than in the first great revolution, nor a more ample and majestic resurrection. At the end of the last century the ancient and splendid Church of France was smitten at its four corners as by the wind from the wilderness, and in a moment ceased to be. A sharp and sudden storm passed over it, and it was not. Its bishops, priests, religious, faithful were exiled, or tormented, or slain. Some fifteen thousand martyrs and confessors bore witness to the fidelity of France and for the name of Jesus, a mighty army whose blood and intercessions have prevailed with God. They now have risen again, and reign in greater majesty than before. The Church of France is a miracle of supernatural grace: no human hand has raised or multiplied its life, and made its latter end greater and more abundant than its beginning. Its Divine Head, risen and immortal, glorifies Himself in the manifestation of His power as the Life and Resurrection of the world.

But I have no need to dwell on this to you. Such things are your familiar thoughts. I am drawn to them by the subject entrusted to me to-day, which is, to ask your alms in support of the English Mission in Paris.

Forgive me if I seem to speak too personally. Believing that in the large number here before me

there must be many of many nations, it may perhaps be permitted to me to give expression to my own personal convictions.

The two governing laws of our minds are our religion and our country. In the supernatural order, we have one dominant and all-controlling character, which rules, moulds, and disposes all our life, and that is devotion to the Vicar of Jesus Christ: in the natural order, the highest and deepest dictate of our hearts is the love of our country and people. St. Thomas teaches us that this love of our own is a part of charity. Forgive me, therefore, if I say, that I shall die as I was born, to the last drop of my blood an Englishman: I do not mean by the narrow insular egotism of national pride, but by the love and fidelity of a son to my land and people. And for this reason it is that I have always desired, as the two greatest benedictions to England, first, its conversion to the faith, and next, its cordial and friendly alliance with the great people of France.

The conversion of England is indeed a dream of hope; but, like the vision of the valley of Dry Bones, it may be accomplished. If you ask me: "Can these dry bones live?" I can only answer: God knoweth. With God all things are easy. Though for three hundred years the cold has bound all the tides of spi-

ritual life, and the winter has been like iron upon the ground, yet one drop of the fire which fell on the day of Pentecost would unbind all and renew the face of the earth. “*Emittet verbum suum et liquefaciet ea: flabit spiritus ejus et fluent aquæ.*” The rigours of our spiritual death would be dissolved, and a new life would burst forth on every side. But it is no question of what God can do, but of what is likely to be done. If I must judge by the signs which are visible, I dare not speak too sanguinely. Three hundred years of organised schism and inveterate heresy have so profoundly alienated the intelligence and the will of the English people, that the conversion of England, as it is often understood, is a dream indeed. History has hardly an example of any people so far fallen from the faith, and so organised in its hostility to the Church of God, returning again to the unity of Jesus Christ. Nevertheless, Lombardy and Spain were Arian for centuries, and returned once more; and as with them, so it may be with England. But of this no man can calculate the probability. We may, however, trace the present indications, and appreciate the visible tendencies of events. And there are two movements now in progress the result of which would change the face of England. On the one side there is a process of dissolution, ever advancing, steadily, surely, and with-

out a check. Protestantism is running its natural career. The Established Religion has lost much, and is losing every day more and more of its intellectual and moral hold upon the English people. Its incoherences, contradictions, internal repulsions, endless contentions, are doing their work with an unrelenting certainty. The Reformation is devouring itself, and all its many forms of contradiction are resolving themselves into rationalism and simple unbelief. All forms of fragmentary Christianity around the Church of God are passing away, like mists before the noon-day sun; and the Church alone is arising, expanding, unfolding its powers and its influences, with a steadfast growth and a universal progress. Its Hierarchy and its Dioceses are completing their organization; its Priests and Religious are multiplying beyond all hope. The influx of the power of the universal Church, like the sea in a tidal river, is pressing in upon England. There can be no other end of this twofold operation, than that, at some time hereafter, perhaps at no distant day, the Catholic Church in England will stand sole and alone, as she stands among the nations of the world, the only witness for Jesus, and the only fountain of eternal life, the living among the dead.

I shall not claim too much, if I say, that such a day would be a day of benediction for England and for the

world. If the mighty, world-wide empire of Great Britain were Christian and Catholic in its influence and action upon the world, with all its irresistible energy of will, its daring enterprise, and its force of character, it would, like the Apostle of the Gentiles, with a special power and mission of God, "preach the faith which it now impugns." If, however, this may not be, the next event to desire is the close and friendly alliance of England with the great Catholic people of France. Bear with me if I say, that I do not see the glory of France in its dynasties of a thousand years, nor in its fiery legions, nor in the splendour of its military deeds. All these are great and noble, but there are greater things than these. The true glory of France is in her supremacy among the family of Catholic nations; in her mission and office as the guardian of the Church and the light of the world; in her heroic office as the champion of the faith, as the restorer of the Sees of St. Cyprian and St. Augustine, as the protector of the Christians of Syria, as the pioneer of the cross among the nations of the East. It is the Catholic authority of France, not only geographically in all the world, but morally upon the whole Catholic society, that constitutes her chief dignity among the nations. She is, and ever has been, notwithstanding her momentary obscurations, the

most resplendent light among the Catholic peoples. To her has been committed the office of sustaining, in the sphere of the political and material order, the great laws, principles, and ideas which generated in the beginning, and still maintain, the constitution of Christian Europe.

The glories of an empire of conquest are pale beside the glories of a supremacy in the Catholic society of the world. It is a little thing to fill the earth with fleets and armies, to found colonies and reign over oriental races, compared with the mission of arbiter and guardian of the earthly fortunes of the Church of God. To such an office, since the fall of the Roman empire, France has been called; a great and noble destiny, more glorious than all its achievements in the annals of combat and of victory. No; France has a nobler and a grander glory. It is not her chivalry, but her charity, which makes her truly great. It is the Church of St. Denis and St. Irenæus, St. Hilary and St. Martin; the majesty of her Hierarchy; the multitude of her Priesthood; the fertility of her Religious; the fidelity of her Laity; the zeal of her Missionaries, who penetrate the world, and one by one, in a majestic solitude and with inflexible courage, seek the crown of martyrdom, as her soldiers on the field of battle seek the crown of victory. It is a glory to a

people when her priests are soldiers and her soldiers are priests—when her pastors know no fear, and her soldiers are not ashamed to confess their faith. O great people and Church of France!—rightly named the eldest sons and daughters of the Church of God—in this I see your true glory, and with such a France I desire my country to be for ever united. At least you will forgive me if I say that to you is committed a Mission to the whole world, and that the true greatness of France and England is in the supernatural order, within which alone is true greatness, out of which is false glory and certain downfall. This is the alliance I desire and pray to see, not such as is based upon transient and incoherent social theories, but upon the unity of the faith and Church of God, the unity of those days of old when France and England had almost one speech, and in faith were altogether of one heart.

But the England of to-day is not Catholic England. It has faltered and fallen in its destiny. On you then rests a double burden of responsibility. You are debtors to the Church of God, and to the Catholic society throughout the world. Your fidelity under God is its strength, your hesitation would be its weakness.

I have then a duty to do to-day: it is to invite you to contract the alliance of charity, and to seal it by an act of Christian generosity. I am bid to ask your alms

for the English Mission in Paris, for the support of a Pastor to seek out the multitudes who speak the English tongue in this city.

Now a long residence in Rome has taught me how much there is to be done for foreigners residing abroad. For a long time almost all, and often a large number for ever, know no other language than their own: or at best they learn the language of the country so imperfectly as to render the ministry of the Church, except for the grace of the Sacraments, even on a death bed, almost useless. Next, there is always a multitude of children for whom schools are absolutely necessary. Again, there are mixed marriages, by means of which many lose their faith, and their children are brought up without religion. Further, there is a great number who abandon the practice of their religion, fall into indifference, and perhaps far worse, and hide themselves from the Pastors of the Church in the secrecy of a foreign population, lost sheep, who all the more need the search and vigilant eye of a Pastor, because they not only wander, but wilfully avoid him. Great as is the charity, zeal, prudence, and discretion of the Pastors of the country, none but one of their own race and speech can with sufficient efficacy search them out. Moreover, there is need of a visible witness and invitation, a known centre to which, in times of visitation

and of grace, they may be able at once to come. I know not how this can be without a Church specially set apart for the English population in Paris, with Pastor and schools attached to it. This alone would be the witness, invitation and centre, speaking by its own presence, and attracting by its perpetual influence.

For this I ask your alms to-day, and not to-day only, but hereafter, by a steady, organized, and persevering effort, until the work is done. But I said that I would invite you to an alliance, and an alliance demands a reciprocity. For which reason, at my own peril, for I have no commission to do it, and yet not at any peril, because I know the will and mind of the great Cardinal Archbishop, by whose side it is my happiness to stand, I would invite you to-day to join with us in the founding and raising of two Churches, one for the English population in Paris, and another for the French population in London. All the reasons I have given for this work in Paris apply with a far greater force to London. Of the English population in Paris only a minority are Catholics: of the French population in London, the whole multitude of between twenty and thirty thousand are the children of Catholic France. There exists for them nothing but a small and distant chapel, capable of holding a few hundreds only. It is far removed from the centres of industry where your

countrymen are congregated together. Zealous and excellent as the priests of that chapel are, it is morally and physically impossible for them to be pastors of thirty thousand souls, scattered, hidden, and lost in our vast Protestant population of two million souls. My own experience in the confessional has taught me, year by year, what is the loss of souls always accomplishing itself; loss of children, who are educated as Protestants; loss of the young, who grow up as unbelievers; loss of the old, who die without Sacraments. What is this spiritual havoc only they who sit in the tribunal of Penance can know; and even they know only in a little measure: the whole account of this terrible reckoning can never be known until the day of judgment.

For this then let us unite to-day. We, on our part will leave nothing undone to raise a worthy church in London for this great work of Catholic charity. You will, I am confident, not be wanting on your part, to rival and to outstrip us in this labour of love in Paris. Let this be the rivalry between our nations, to see which shall show the most love for souls, and do the most for the kingdom of God.

This is a worthy contest for two great people such as ours: all beside is of the earth, and will soon be forgotten. "Mind the things that are above, not the

things that are upon the earth." In a little while all the splendour of empire will be gone, as the light of yesterday, and all the majesty of power and prowess, and all the pageantry and pride of life, will be in the dust of death. One only thing will endure, the Church of Him Who is "the Resurrection and the Life."*

* *St. John*, xi, 25.

XII.

THE

WEAPONS OF OUR WARFARE.

PREACHED IN THE CHURCH OF ST. MARY OF THE ANGELS,
BAYSWATER, AT THE IMPARTING OF THE PAPAL
BENEDICTION AND INDULGENCE.

1862.

THE WEAPONS OF OUR WARFARE.

“ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.”—*Apoc.*, vi, 9.

SUCH was the vision disclosed by the opening of the fifth of the Seven Seals. An altar was seen in Heaven, and underneath the altar were the martyrs of Jesus who had been slain for the Word of God. In this are revealed to us many mysteries of the Communion of Saints. It shows us that the martyrs are in the vision of God, that from the field of their martyrdom they pass in the apparel of victory to their crown. For them there is no tarrying, no expiation, no detention from the fruition of their final bliss. The one heroic act of dying for Jesus conforms them to Himself. Next, we see that they are conscious of what passes here. “How long, O Lord, holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth.” They knew their oppressors to be in prosperity and power. They were in prayer crying out to Him that sat on the throne, pleading with Him, by His own name, to avenge His own truth which had been slain in them. And to this their intercession was

an answer made. "White robes were given to every one of them." They received an accession of accidental glory, of consolation, and of rest. Lastly, we see that God has a perfect unity of design, in which the passion and the glory of His martyrs has its part and place. They were told to rest "till their brethren who should be slain even as they, should be filled up." That is, that the number foreknown from the foundation of the world of those who should follow the Lamb that was slain, not only in His life but in His death, should be accomplished. The purpose of God has its predestined outline and its perfect splendour; and its divine manifestation will rise upon the world in the succession of time, until its orb is full and its manifold beauty is revealed. All that is passing upon earth goes to its accomplishment, and the acts and sufferings of the Church, visible in this world, have their proportion to this end. It fills up that which is wanting of the sufferings of Christ: and it glorifies God by its-faith and patience.

Such thoughts lead directly to the subject of to-day, the Canonization of the Martyrs of Japan, in which the Church in heaven and earth united in a common act of worship and of thanksgiving. Before, therefore, I impart to you the Benediction, with plenary indulgence, committed to me for you by the Sove-

reign Pontiff, I will briefly, as I may, explain the nature of a Canonization, and the especial circumstances of that which took place on last Whit-Sunday.

1. A canonization, then, is a judicial sentence of the Church, declaring a servant of God to be a Saint, admitted to the Beatific Vision, and ordaining that the worship of the universal Church be paid to him.

It is a judicial sentence, because it is a decision of the Church as judge in such a cause. It is given after long juridical process, in which evidence is taken with the greatest rigour, and opposed by all possible objections. It is a judgment on matters purely supernatural, on which the Church alone can pronounce. "For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God."*

It is a judgment formed upon evidence, as to the virtues and miracles of the saint. The stages of the process are three. First, he is declared venerable, that is, worthy of the love and veneration of the Church: next, he is declared blessed, which process is called beatification: thirdly, he is declared to be a saint before the throne of God. The sentence of the Church does not make the servant of God to be blessed, or saint, nor does it place him, as objectors foolishly suppose,

* I *Cor.*, ii, 11.

before the throne of God. It does not enact anything, as if the Church were legislating about it. It declares him to be what God has already made him, and publishes it to the faithful. The world, which declaims against the canonization of the saints, canonizes all its own departed friends. It pronounces them to be in heaven, to be blessed, to be with God: and that without process, without evidence; often in spite of all evidence. Nevertheless, it will not allow the Church to do, in special examples, that which it does indiscriminately in all instances. So little does the world realize what it is to attain to the Vision of God; so inadequate, superficial, unreal, are its perceptions of the state of the departed. The Church, which intensely realizes the laws of the Divine Nature, and is profoundly conscious that "without holiness no man shall see the Lord," pronounces those only to be blessed, or to be saints, in whom by evident signs it knows that an eminent grace of sanctity has been made perfect. It requires, therefore, first of all, a protracted and exact proof of the virtues, cardinal and theological, in a heroic degree, and evidence of miracles as the countersigns of the divine favour, and of power before the throne of God.

But in the process of a martyr no proof is required, either of virtues or of miracles. The fact of dying for

“ the Word of God, and for the testimony which they held,” is enough. To die for Jesus as He died for us, is the most perfect conformity to Him. “ Greater love no man hath than this, that he lay down his life for his friends.”* It is proof of the perfection of charity, and charity is the perfection of God and of His saints. We know of a certainty that such souls are beneath the altar, in the bosom of God ; and the sentence which declares them so, is manifestly true and undeniable.

I have said, however, that it is a judicial sentence of the Church. It has, therefore, no mere forensic or natural certainty, but also a supernatural. The whole subject matter is eminently supernatural. The lives, the actions, and the passions of the saints fall indeed into the order of history, and are to be tested by the processes of evidence ; but the principles, laws, and truths, which underlie the historical facts, are of the supernatural order, and demand a supernatural discernment. The subject is one of those of which the Apostle says, “ The sensual man perceiveth not those things that are of the Spirit of God : for it is foolishness to him, and he cannot understand : because it is spiritually examined.”†

And as the discernment is supernatural, so the sentence is undoubtedly certain. And the judge by

* *St John*, xv, 13.

† *I Cor.*, ii, 14.

whom it is pronounced is one that in dogmatic decrees of faith and morals is infallible, and in the process of judging and declaring the sanctity and blessings of her own children, assuredly cannot err.

The effect of such a judicial sentence is, first, to sanction the invocation of the saint who is canonized by all the Church, both in private and in public; and, next, to place him upon its altars as a pattern of imitation and a mediator by way of prayer in the presence of God.

Such, then, briefly and in general, is the process of canonization and its effects.

2. I may now relate what this recent canonization was. It was the declaration that seven-and-twenty servants of God are before His throne, in the fruition of His glory, and interceding for our needs.

They consisted of one Confessor and six-and-twenty Martyrs.

Of the confessor, Michael de Sanctis, I need say no more than that he was a Portuguese by birth, of the Order of the Redemption of Captives, called Trinitarians, of singular innocence of life, and early gathered to his reward.

Of the martyrs, three were of the Society of Jesus, all natives of Japan. Three-and-twenty were of the Order of St. Francis. Five were Spaniards; eighteen

were natives, three were priests, six were but lately baptized. All the rest were laymen, catechists, teachers, and simple Christians. Many were youths. Three were boys of ten, eleven, and twelve, as we should call them altar boys, who served the Mass of the Fathers. Seventeen were of the Third Order of St. Francis.

In the forty years between 1549 and 1589, the labours of St. Francis Xavier and his successors had converted great multitudes in the Empire of Japan. The number of Christians grew to be upwards of two millions. About the year 1596, the Christians were warned by many signs of a coming persecution. At last the order of the Emperor was published, and on the evening of the Feast of the Immaculate Conception the Franciscan Convent at Miako was surrounded, and the Fathers and their companions were made prisoners. They were then condemned to be carried throughout the Empire, and finally crucified at Nangasaki. While they were singing vespers, the soldiers came upon them, and Peter Baptist, their superior, took the crucifix, kissed the feet of our Lord, and placed himself as the good shepherd at the head of his flock. They went forth in procession, chanting the end of vespers. One named Matthias was absent. His name was called, but no answer. A Christian standing by came forward and gave up himself instead,

saying: "Here is Matthias:" and he was numbered among the martyrs. Three native Jesuits were taken at Osaka, on the evening of the 2nd of January: they were told that next day their martyrdom would begin. They spent the whole night in prayer and in praising God. Next day they were led forth into the public place of the city, and their left ears were mutilated. They were then carried in wagons towards Nangasaki. As they went they sang the praises of God. The people, seeing among them three little children, were moved with compassion. A nobleman tried to save little Louis, saying: "My child, I will deliver you if you will renounce your baptism." Little Louis answered: "No, but you must become Christian, the only way to salvation." Next day, they were carried on horses to Osaka: and on the 9th of January, 1597, they set out again for Nangasaki, distant more than a hundred miles, surrounded by guards, and a soldier bearing the sentence of death on a pole before them. Their sufferings in that journey were great. On the morning of the 5th of February they came in sight of Nangasaki. When the crosses were prepared, they were carried to a hill between the city and the sea. The martyrs were led to the place by a great multitude, among whom were many Christians. Great compassion was shown for all, especially for the three little

boys, Louis, Thomas, and Anthony. Many efforts were made to save them by turning them from the faith, but all were inflexibly repulsed. The parents of Anthony, with prayers and tears, besought him to save himself. But he answered them, that he must serve God rather than his parents. Little Thomas lovingly kissed his cross. Little Louis asked where his cross was: ran to it: embraced, and kissed it with delight. After confession and mutual forgiveness, one by one they were attached to their crosses with cords. Father Peter Baptist prayed the executioner to drive the nail through his hand in likeness to our Divine Redeemer. When all were lifted up, little Louis began to sing "*Laudate pueri Dominum*," and in a moment two executioners, by the side of each, drove two javelins crosswise from the side to the shoulder. The first who died was Philip of Jesus, and the last was Father Peter Baptist, the head and chief of this army of martyrs. Such was their conflict and their crown.

3. What then does this canonization teach us? Was it a mere solemnity? a sterile act of ecclesiastical pomp, or a mere exercise of authority! Not so. It was an enunciation of a multitude of truths and laws of the supernatural order, most seasonable and most necessary for these later times.

First, it declared the supremacy of sanctity in the midst of a world sunk in sense and sin. It proclaimed that what makes one man differ from another is not birth, or wealth, or intellect, or cultivation, or science, or worldly achievements, but sanctity. "Men judge by the countenance, but God sees the heart." And as God sees, the Church judges, and proclaims the judgment of God to the world. Those whom the Church honours, are they whom the world despises. Even more: those whom the Church places upon her altars are often those whom we pass over. Not only does the Church take no heed of the princes, rulers, conquerors, orators, philosophers of the world, but it does not canonize only apostles, evangelists, bishops, doctors, or great servants of the Church. It occupies itself with a supernatural love and tenderness about its least and lowliest children, if only the gleam of heroic sanctity be around them. Children, like little Louis and Anthony; poor shepherd girls, like Germain Cousin; beggars in the streets, like Benedict Joseph Labrè, are as precious in her sight, as saints of noble blood or royal state. What it discerns in them is sanctity; that is, as St. Peter calls it, the participation of the Divine nature.* And where this is, God is. And the Church proclaims His presence and operation to the

* II *St. Peter*, i, 4.

world, that all men may adore Him who is wonderful in His Saints, and may recognize the supremacy of justice and of sanctity above all that the world worships.

By canonizing these martyrs the Church testifies in a special way to the preciousness of faith in these later times, when faith has grown feeble among men. These boy martyrs are a rebuke to the worldliness, venality, and cowardice of thousands. Moreover, every canonization exhibits in a wonderful relief the great laws of the divine order which springs from the Incarnation. It manifests the supernatural office of the Church, not only in its discernment, but in its liberty of action. All human systems are dependent on the human will. What man makes man may control. But the Church of God is free, independent, sovereign in all its office, both in head and members. This then is a wonderful manifestation of its liberty in the midst of the secular usurpations of this age. The pastors and faithful of all countries come together at the will of their Head. That the Head of the Church is independent and sovereign, is known to all; that the members are also independent, has been plausibly disputed. But we have seen the Bishops of the Church vindicate their freedom to appear before the Vicar of Jesus Christ whensoever he shall call them. No earthly power can detain them from his presence when his

will is known. And in this fact there is a direct and powerful witness against the Materialism, Erastianism, and Secularism of the day. Men believe now-a-days that the civil power is supreme, if not over the soul, at least over the body; that, so long as the conscience is not forced, the exterior actions of men are subject to the civil ruler; that he has the ultimate power to decide whether the bishops and faithful of his realm may correspond or communicate with Rome. This question has been solved by a simple fact, namely, the con-course of some three hundred bishops to the Holy See, no man letting them, though many would fain do so.

4. It may be asked: If these servants of God were martyred some two hundred years ago, why was their canonization delayed till now? I am not ashamed to answer, that I do not know. "It is not ours to know the times and the seasons which the Father has put in His own power."* It is ours to obey the inspiration of His will. It is His to fix and to determine, and then to move the agents of His purposes. The cause or intention of what He does is manifest, not at the time, but afterwards. Nevertheless, we can see a great fitness in such an event at this moment, in the midst of the conflict of the world against the Church. It is a wonderful fact, that in an age sunk in materialism of every

* *Acts*, i, 7.

kind, from the grossest worldliness to the atheistical philosophy, governed by erastianism, and debased by the so-called positive science of secularism, the pastors and faithful from all lands should travel from far and wide to Rome to honour a handful of Japanese. What one idea is brought out by this fact, but the supremacy of the supernatural world, of that higher and universal order on which not only the welfare but the existence of the Christian world depends? These martyrs "were slain for the love of God and the testimony which they held."* They were witnesses for God and for His revelation, for Jesus and for His Church: for its supremacy over all earthly power, for its independence and for its authority over men. In the midst of the schismatical nationalism of these times, there arose in every nation a body having a higher consciousness and a world-wide organization. A higher unity manifested itself as interpenetrating into all nations and transcending all their powers. Kingdom may rise against kingdom, and nation against nation; but when they rise against the Church, they divide themselves and fall to domestic contentions. The Church has its own in the heart of their power, and they cannot make war upon the Church without wounding and rending themselves. This event has

* *Apoc.*, vi, 9.

given a warning to national pride, and is a counter-revolution, descending from a higher level upon the political movements of the times. It is, moreover, the only antagonist to the universality of the revolution which works by secret agencies and wide-spread intelligence under the foundations of every government in Europe. There is but one system adequate to confront this movement of anarchy. The only power able to withstand the revolution in all places is the Catholic Church in all places, and this great assembly around the throne of the Supreme Pontiff has made the Catholics of all countries conscious of their unity, of their common duty, and of their united strength. Another effect was to give to the Sovereign Pontiff the moral force of the Catholic world in his conflict with the anarchy of Italy. For years he has stood all alone in his majestic isolation. He has singly withstood the threats and the violence of the anti-catholic and anti-christian faction. He has been the butt of all the enmities of the world. He may say with his Master: "*torcular calcavi solus.*" The cause of all the Churches was upon him. And in their behalf he withstood the adversary. By the great assembly of the canonization the Catholic world came round about him, thanking him for the firmness which sustained their common inheritance, reaffirming all his utter-

ances, renewing all his declarations, and claiming a part with him in the patrimony of the Church, and in the great laws and principles by which the Christian world has been constituted, ordered, and preserved.

And this was accomplished by the simplest means. The will of the Vicar of Jesus Christ was made known to the Catholic world; and all nations flowed to it. The faithful throughout the world recognized that will as universal and supreme. To know it is to obey. In the days before Whitsuntide Rome changed its aspect. The worldly activity and display of the winter and the spring-time had passed away with the visitors who streamed out from its gates on every side. The city resumed its own traditional calm, and its streets, like the precincts of a holy place, were still almost to silence. But now the stillness of the summer-time began to be broken by the arrival of bishops, priests, and religious of every nation. Rome put on the aspect of an ecclesiastical city in a season of religious solemnity. Men were heard conversing in every tongue. The habits of every people, diverse in colour and form, were seen mingling together. The universality of the Church was visible by representation. There were bishops by hundreds from the four quarters of the world, and from the islands of the sea, to represent the episcopate.

Priests by thousands from every country. Every rite except the Chaldean in the manifold and world-wide worship of the Church was there. Since the great Council of Lateran, Rome had never seen such a confluence of the Catholic world. And the Council of Lateran, if more numerous, was not so vast in its representation. At that day the Episcopate of Northern and of Southern America, and of the Southern world, as yet had no existence. The gathering of last Whit-Sunday exceeded in its grasp upon the world all the General Councils of the Church. It was less only than the first and greatest Pentecost, when in the guest-chamber Peter and the eleven who had the whole world in charge were assembled. And yet even there, among the many tongues of the Jewish dispersion, the languages of the Gentiles, which surrounded the tomb of the Apostle, were absent. In truth, the first Pentecost was present in the last in all the fulness of its lights, prerogatives, and powers. The last was to the first what the noontide is to the morning. All the dayspring is contained in it, and the first lights are mingled with its increasing splendour. Peter and the Apostles were there, surrounded by the principalities and powers of the kingdom founded in their blood. Peter in his successor, invested with the keys of the Kingdom of Heaven, and with the sole universal juris-

diction over the flock on earth, celebrated that great Pentecost in the presence of the whole Church.

It is not for me to describe that great day. Others have the gifts to do it, and have done it. Its majesty and splendour go beyond words of mine. The Vicar of Jesus Christ, surrounded by some three hundred mitred heads, by a multitude of priests, and an inundation of the faithful, offering the Holy Sacrifice of the Body and Blood of Jesus over the tomb of the Apostle, on the day and hour of the coming of the Holy Ghost, is an event in the history of the world which as yet has never been, nor perhaps again shall ever be. The flood of prayer and of praise which rolled through the Basilica of Constantine, when the *Veni Creator* and the *Te Deum* were first intoned by that mighty host, were as the sound of the mighty wind coming which filled the whole house in Jerusalem.

But on these things I do not desire and am not able to dwell. That which arrests my mind in these events is their intellectual and spiritual power and effect.

I dare say, I may seem to many to be a dreamer. Time will show. Nevertheless, what I believe I will say. I believe, then, that the moral and spiritual effect of this act of the Sovereign Pontiff is the beginning of a new order of intellectual convictions and of moral

influences in the society of the world. For long years the anti-catholic policy has been in the ascendant. Nationality, revolution, and material prosperity have governed the minds and actions of men. The higher order of Catholic unity and of supernatural life has been derided, disbelieved, and violated. The Vicar of Jesus Christ, after years of isolated protest and frequent warnings, has at last convoked the Church of God, and forced into the light of the conscience of all men, of the worldly, the careless, the lukewarm, the deluded, even of the unbelieving and the adversaries, that a vaster power than the empires of the world envelopes them on every side, penetrates their strongest holds and their most secret councils. Nations may behave petulantly to the Church of God, and the Church bear long and be silent; but when the conflict reaches its last form and the Christian society of the world is at stake, the Church rises in its unity of strength, and the nations fall back from the conflict. I have no doubt that many have at last awoke to the consciousness that an universal and higher order than any national policy or interest is now assailed, and they are perceptibly slackening the heat of their politics and inventing reasons for delay, and for new combinations, which may eliminate the insoluble difficulties of Rome and the sovereignty of the Vicar of Jesus Christ.

We may be indeed sure that the enmity of those who hate the Catholic Church, and believed it to be in their grasp, will be intensely excited by the calm manifestation of its moral power and of the sympathy of the nations with the Sovereign Pontiff. The independence and courage which devised and executed this great demonstration are not to be forgiven, and the acclamations of the people of Europe, who went forth and received again their pastors with public ovations, only because they were on their way to or their return from the presence of the Holy Father, were sufficiently provoking to insure a great increase of bitterness. Nevertheless, thus far, little has been accomplished against the Church. The adversaries seemed to be confused in mind and speech. The facts were too vast and explicit, too powerful and profound in their significance and influence upon the public opinion of the nations, to be derided or despised. Those who endeavoured to make head, spoke with stammering lips, and uncertain sense, and abated breath. Still the time may not be come. We may yet see some new access of the enmity which has always followed the Church and the Vicar of Jesus Christ. But the act is accomplished. From that day of Pentecost a flood of light has been poured upon the minds of men engaged in this conflict. It has manifested many truths, the

liberty of the Episcopate, its unity in itself, its union with the Holy See, the sympathy of the nations. It has elicited the public opinion of millions of Catholics in every country. It has powerfully reinforced that public opinion by the return of the bishops, priests, and faithful of all countries with their own people. When they returned from the presence of the Vicar of our Lord, they went back with a new commission to reanimate the spirit of the Catholic Society of Europe, which was sick unto death. Multitudes, who before were vacillating and uncertain, have been confirmed in their fidelity: the strong have become stronger, the adversaries have been made to doubt. A spirit of fearlessness has come upon many who once were timid: and a new life with new energy vibrates through the Church, a prelude of a new period, perhaps of conflict, certainly of victory.

For, lastly, there is visible in all this a pledge of the presence and supreme government of a Divine Ruler. The providence of God knows no theories of nonintervention. Even already the unity of the revolutionists is dissolved. They have turned upon each other, baffled each other's policies, shed each other's blood. Those whom God will punish, He first gives over to their own madness. The Parliament in Turin and the sanguinary occupation of Naples are enough to

foretell the downfall of sacrilege. It is wonderful to see the counsels of Achitophel confounded, apparently without any cause. All that was so precipitate a little while ago is now at a dead lock. The prosperity of wrong has withered before the supremacy of justice. And the event of last Pentecost is among the chief of the agencies which have paralysed and baffled the world. From how small a beginning the greatest events arise. It was to declare the bliss of a few poor servants of Jesus Christ, simple children of Japan, unknown by name, martyred some two hundred years ago, lost to memory among the multitude of the saints of God. How little they thought that day, when they hung upon their crosses outside the city gate, with their faces radiant in death, turned, like the sacred countenance of Jesus, towards the west, that the day would come when their names should call together the strength and wisdom and fortitude of the Church of God, in an hour of vital conflict, around the Vicar of their Lord! It was the thought of the Supreme Pontiff, but his thoughts are inspirations of his Master. How great is the result even now in its rudiments and preludes. How great it will be, they who come after will know. The greatest actions of the Church were despised at their time, the Councils of Nice and of Trent, the Martyrdom of St. Thomas,

the sufferings of the Church in France half a century ago, but these events have governed the minds of men, and altered the course of the world.

And in this moment of his great anxiety, and with the Church and the world resting upon his shoulders, the Holy Father remembered you. He sent you by me his Pontifical Benediction, with plenary indulgence. To you who have sorrowed with him, and suffered in his sufferings, who pray for him with all your strength, and gladly offer to him of your poverty in his greater need,—to you he bestows in his own words, though by my voice, the Benediction which I now impart in obedience to his command.

XIII.

THE RESURRECTION OF THE
DRY BONES.

PREACHED AT THE OPENING OF THE CHURCH OF ST. BONIFACE,
LONDON.

1862.

THE

RESURRECTION OF THE DRY BONES.

“Son of Man, dost thou think these bones shall live? And I answered, O Lord God, Thou knowest.”—*Ezekiel*, xxxvii, 3.

“I WAS,” writes the Prophet, “in the midst of the captives by the River Chebar: the heavens were opened, and I saw the vision of God.” “And the hand of the Lord was upon me, and brought me forth in the Spirit of the Lord, and set me down in the midst of a plain which was full of bones, and He said to me, Prophecy concerning these bones, and say to them: Ye dry bones, hear the word of the Lord: Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live; and I will lay sinews upon you, and will cause flesh to grow on you, and will cover you with skin: and I will give you spirit, and you shall live. And as I prophesied there was a noise, and behold a commotion, and the bones came together, and each one to its joint. And I saw: and behold the sinews and the flesh came up upon them, and the skin was stretched out over them. And He said to me, Prophecy to the spirit, prophecy,

O Son of Man, and say to the spirit: Thus saith^{*} the Lord God: Come, spirit from the four winds, and blow upon these slain, and let them live again: And I prophesied: and the spirit came into them, and they lived: and they stood up upon their feet an exceeding great army. And He said to me: Son of Man, all these bones are the house of Israel."

Such was the vision of the Prophet; too mighty and majestic to be exhausted by the resurrection even of a nation. In its primary sense it was accomplished when the children of the captivity, who lay as the dry bones for multitude by the rivers of Babylon, were reconstituted once more in Judah and Jerusalem. The people which had been disintegrated and scattered, and therefore as a nation dead, was once more raised, reorganized, quickened. The hand of God replaced them in their inheritance, the walls of Jerusalem once more arose, and the Temple was rebuilt in a splendour less indeed than the splendour of Solomon's, but to be one day more glorious than the first house by the advent of the Incarnate Word.

And yet this primary fulfilment is altogether inadequate to the majesty and vastness of the prophecy. Its plenary accomplishment shall be in the resurrection of the dead, when all who have died since Adam shall be raised from death by the power of the Incarnate Word.

It is a prophecy of the supernatural order which broods upon the face of this fallen world: of God and of His operations, of God Incarnate and of the action of His Divine power of grace: of the resurrection of the soul and of the body, and of its life both now and in eternity.

The final and plenary fulfilment began to be accomplished in the preaching of Jesus to Israel. Jerusalem had, indeed, been restored from captivity and rebuilt as at the first. The courses of the Priests ministered in the Temple, and the Prophets prophesied in the streets: but it was dead before God. As the Prophet declared, "The prophets prophesied falsehood, and the priests clapped their hands, and my people loved such things."* The Holy City was full of sacrilege; the Temple was profaned, and the sanctuary had become a den of thieves. The idolatries of the heathen had secretly defiled the courts of the Lord's house; the commandments of God were of no effect through the traditions of men; and they who were reputed to be just were as whited sepulchres. Jerusalem "had a name to be alive," and was dead." It had become as the valley of the dry bones, very many and very dry. To such a people Jesus prophesied, and His words came with power. There was a

* *Jeremias*, v, 31.

noise and a commotion: the bones came together, each one to his place, and the mystical body began to knit itself in one, and the organization of the Church to be revealed. The disciples, one by one, were drawn by a supernatural attraction to the presence of their Lord, and united together in one fellowship: first the twelve apostles, then the seventy-two disciples; the rudiments of the mystical body, organised and compacted together. The words of Jesus were fulfilled: "As the Father raiseth up the dead and giveth life, so the Son also giveth life to whom He will."* The sinews came upon the dry bones, and flesh clothed them and the skin covered them, but as yet the life had not entered into them. The Word of God prophesied upon them with His recreating power, but there was yet another work to be accomplished. "The Spirit was not yet given, because Jesus was not yet glorified."†

But on the day of Pentecost He descended in the power of His Godhead with a commotion, a mighty sound, as of a wind coming, and entered into the mystical body, and breathed into it the breath of life. The second Adam arose from the dust of the earth, living and life-giving. The Divine Head of the Church knit to Himself His members,‡ and the prero-

* *St. John*, v, 21. † *St. John*, vii, 39. ‡ *Ephes.*, iv, 16.

gatives of the Head became the endowments of the body. It became one with a twofold unity, essential and intrinsic, visible and external, because Jesus, its Head, is one and indivisible. It became indefectible, because Jesus is life eternal. It became infallible, because Jesus is the eternal truth, and its intelligence is perpetually illuminated by His intelligence, and its voice governed by His voice. By this was fulfilled the promise and the prophecy: "My Spirit that is in thee, and my word that I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."*

The work which He had begun in His own Person Jesus continued by His Mystical Body, through which He went and preached to all the nations of the world. Death reigned all over the earth. The races and families of men lay scattered and broken as bones at the mouth of the pit. The unity of mankind was fractured, and the structure of his perfection was dissolved. The supernatural life had gone out of the soul, and the soul without God was dead. The corruption of spiritual death had generated for four thousand years every form of evil which devours the generations of men. The Holy Ghost, by the Apostle

* *Isaias*, lix, 21.

of the Gentiles, has drawn the sin and death of the world as the eye of God alone could see it, and the word of God could describe it: "Being filled with all iniquity, malice, fornication, avarice, wickedness; full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy."*

To such a world Jesus went forth in the person of His Apostles. "Going, therefore, teach ye all nations:—and behold I am with you all days even to the consummation of the world."† It was as the water which the Prophet Ezechiel saw in vision, coming out of the sanctuary of God. At first a thread of water, then a shallow to the ankles, then to the knees, afterwards to the middle, and then for depth a river to swim in: and wheresoever the waters went all things had life.‡ So the Word and the Spirit upon the dry bones of the heathen world shed a divine power, and, as they prophesied, there was a commotion and a noise. The paganism and the philosophies of the world were swept away as the dust of death, and the souls of men, as the bones of the grave, began to stir with a new life, and

* *Rom.*, i, 29, 30, 31.

† *St. Matth.*, xxviii, 19, 20.

‡ *Ezech.*, xlvii, 3, 4, 5.

to knit themselves together, and to put on the form and symmetry of a supernatural perfection. Nations and races from the sunrise and from the sunset received the prophecy of life, and were incorporated into the mystical Body of Jesus and received a new life from His pierced side. The power of the resurrection and of the world to come fell upon mankind, and there arose the great army of the living God, which enveloped even the Empire of the Cæsars, forasmuch as it filled both heaven and earth. "Ye are come," as the apostle told them, "unto Mount Sion, and to the city of the living God, the heavenly Jerusalem."* Heaven and earth were laid together, and Jesus took possession of all power in heaven and earth. The words He spoke to Nathaniel were fulfilled: "Because I said unto thee, I saw thee under the fig tree, thou believest, greater things than these thou shalt see. Amen, amen, I say to you, you shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man."† As St. Augustine says, how shall the angels ascend and descend upon the Son of Man? How shall He be both in heaven and earth? By His mystical Body, which is Himself, the Head and members, one in life, in organization, in presence, and in action: the supernatural order uniting heaven and earth: and the

* *Heb.*, xii, 22.† *St. John*, i, 50, 51.

holy angels encompassing and ministering to Him and to us, as they who were seen by the Patriarch in vision, ascending and descending the mystical ladder which arose from the earth into the presence of God. Such is the new creation of God which we celebrate to-day. St. Michael is the captain of the armies in heaven, who, with the great army of the Church on earth, goes forth in the power of the resurrection, triumphant over sin and death, conquering and to conquer.

The Apostle tells the Hebrews that they had been made partakers of the "powers of the world to come"—that is, that the power of the resurrection was already upon them, that Jesus had raised them from the dead: that by their regeneration they had "passed from death to life." And this reviving and life-giving virtue has gone forth from Him through His Mystical Body and from the person of His Vicar in every age. The whole history of Christendom is a prolonged fulfilment of the vision of the dry bones: new races knit together into the unity of the Mystical Body and quickened by supernatural life, old races revived and raised to life again. The source of these divine operations is the line of the Sovereign Pontiffs, the Vicars of the Incarnate Word. On a theme so well known, and on a day like this, I should do ill to dwell. It is

enough to remind you that Britain was once as deeply buried in spiritual death as Central Africa is now. Our forefathers offered human sacrifices and sold their offspring into slavery, when from the side of St. Eleutherius an evangelist came to breathe the breath of life into the dead. Britain arose with a mighty resurrection and stood upon its feet, full of the life of the Church of God from the four winds of heaven. It is a dim period of Christian history, veiled afar off in the distance, but the records of the Church attest the presence of the British Hierarchy in its great councils, and its union with the Holy See.

Then came a profound mystery of the divine will. A people from over the sea fell upon Christian Britain and crushed it to the dust: slew its priesthood, overthrew its altars, and extinguished all but the name of Christian. The whole land became once more as the plain of the dry bones, very many and very dry. The vision of the prophet was rolled backward. Death reigned again over the woods and wilds of Britain.

It was at such a time that the spirit of prophecy once more went forth from the Son of God; and from the side of His Vicar there was seen to go forth a procession of disciples led by an evangelist bearing the word of life. From the presence of Gregory, first and greatest of the name, Augustine went forth. He came

as the living among the dead. On the shores of Kent, with the cross of redemption and the symbols of our Lord's passion borne before him, he preached to the dry bones: and, as he prophesied, there was again a commotion and a noise: and the bones came together to their place, and the beautiful organization of the Mystical Body was again compacted, and sinews, and flesh, and skin came upon it as at the first, and the spirit from the four winds, the life of the universal Church, entered in, and our Saxon fathers stood upon their feet, a great army of disciples, confessors, saints, and martyrs, living before the throne of God. It would detain us too long to delineate the vast and divine resurrection by which the whole face of Saxon England lived and moved once more with supernatural life, and was knit in all its members and articulations with the symmetry and unity of the Church of Jesus Christ. All this I must pass by, for another example urges itself upon our thoughts to-day.

The Saxons of Britain had risen to the life of God, while the Saxons of their fatherland were still in the shadow of the valley of death, scattered as bones in the mouth of the grave. They were mighty in power; they had overflowed the plains and the forests of Germany. All that was eastward of the Rhine was heathen: again and again they had passed its stream

and ravaged the Christianity of Gaul. Again and again they had met the Christian chivalry of France in the shock of war with a terrible power and success. It was the last great onslaught of paganism upon the name of Jesus; the last throes of death in the grasp of life. Again and again Charlemagne overthrew their hosts, which streamed westward like nations in arms. He could beat them down and crush them with his mace of iron, but he could not raise them from death to life: he could drive them from field to field, from forest to forest, from fastness to fastness, but he could not touch the springs of their will, nor turn their hearts to the living God. All his power was spent, and they remained twice dead, crushed in war and without God in the world. But He who orders all things surely and sweetly in the secrets of His will, had prepared one mightier than Charlemagne for this work of giving life. In the cloisters of Saxon England was an unknown monk, to whom God had given the mission to prophesy to the dry bones of the Saxon race. From the silence of his cell he had been called to the presence of the Vicar of Jesus Christ, and from the side of Gregory the Second, Winfrid, or Boniface, went into the fields of the dead in heathen Germany. What all the chivalry of Charlemagne could not do, the word of a solitary monk accomplished. The

heads which would not bow to the axe of the conqueror were meekly bowed for the baptism of life. He came and spoke to them with the accents of their own mother tongue, and with the love of a kinsman and a brother, and the heart of the rude nations melted before him, and their weapons fell from their grasp. For a virtue went forth from him, and the springs of the will were sweetly and mightily touched. The word of God had wrought within them, and by the spirit from the four winds the slain lived again and stood upon their feet full of the power of God and of the Lamb. Whithersoever he went, life went before him. Friesland and Thuringia, Bavaria and Saxony, moved under the accents of his voice: and a new order arose in a beautiful symmetry, knit and compacted in the organization of the Mystical Body. The Spirit of God breathed life from him, and where his footsteps were impressed all things lived. The love of God burned in his countenance and in his words, and set the fields and the forests of Germany on fire with the love of Jesus. But this theme, sweet and beautiful as it is, would lead us too far away; and yet it is a natural prelude to the thoughts which are now in your minds. We are met to-day to inaugurate in England a Church of the German people. It is a domestic festival; for England and Germany are but two names for one

family of men. The great Saxon race has an indissoluble unity. Spread where it may, its type is ineffaceable; mingled as it may be with other elements, that type predominates, and the members of the great Teutonic family act and react upon each other. England and Germany are united in their origin, their history and their destinies. For good and also for ill they have all things common. They have given and received in a wonderful interchange of gifts with a profound reciprocity and with a profound responsibility.

Let me, briefly as I may, and as I needs must, sum up the balance of the past and mark out the destiny of the future.

Germany has bestowed upon England its very existence. We are bone of its bone, flesh of its flesh. All we have in the natural order, except such partial and later intermixtures as are tributary to the great stream of our natural life, we have from our Saxon fathers, who from the Elbe and the Vistula swept and peopled the plains of England. All the material of our national greatness—the natural character of our race, its calmness, firmness, passive endurance, broad if tardy intelligence, inflexibility if obstinacy of will, its fearlessness in danger, its world-wide enterprise, its greatness in misfortune, its repose in prosperity,

all these are drawn from the blood which covered the northern plains of Germany with its teeming life.

And with this individual character, Germany bestowed on England its love of home: its domestic order of parental and of fraternal duty, the law and life of the family: and with this the germs of our civil state, and the first tracing of the polity which expresses the national character and is the offspring of it.

The English race is essentially Anglo-Saxon: in all the world, under every sky, in all circumstances, however new, the impress of the Teutonic people is ineffaceably upon the individual, upon the family, and upon the political society. To this may be ascribed in the natural order the greatness of England. These qualities of the race, and all that they have achieved upon every land and sea, are the offspring, the foliage, and the fruitage, of the parent stock deep set in the soil of Germany.

But if England is a debtor to Germany in the order of nature, much more is Germany a debtor to England in the order of grace. From England it received its regeneration, and therefore its existence in the Mystical Body of Jesus Christ. From England it received the gift of life and the inheritance of the kingdom of God. England bestowed on Germany its Christianity and Catholicity, and all that has elevated it to the super-

natural life. Its Hierarchy was built up by Englishmen. St. Wilbrord, St. Boniface, St. Winnibald, St. Willibald, laid its foundations. The sees of Utrecht and Mentz and Paderborn are the witness of their apostolate. The first martyrs and saints of Germany were Englishmen. The chief patrons of the Teutonic race, whose names are upon the cities and sanctuaries of Germany, are of our blood and speech. All the wonderful fertility of Catholic Germany is as the vintage and the harvest sown by the tears and blood of England. If we have received much from Germany, we have repaid it again with usury.

There is perhaps no more beautiful page in the history of Christianity than the period of Saxon England and Catholic Saxony in the freshness of their conversion to the faith. The childlike simplicity and robust manhood of the race were elevated by the Christian faith and the Catholic unity. Both princes and people were conspicuous for sanctity and for fidelity to the Vicar of Christ.

So far the union of these two families of the Saxon race has been for mutual good. But there is another account to be reckoned up. They are as indissoluble also for evil as for good: and their affinity is so close, that as the one is, so the other will be. The Norman Conquest sowed the seeds of an arrogant nationalism:

and the mediæval empire of Germany developed the anti-christian Cæsarism, which never ceased to contend with the Vicars of Jesus Christ. And these two kindred evils grew strong by mutual sympathy, and developed into the erastianism of the sixteenth century, the prolific source of the anti-catholic movements, which have troubled and threatened Christendom from that time to the present hour. England and Germany were ripe for evil. "By one man sin entered the world, and death by sin."* Among a multitude of evil-doers, it may be said that Photius has desolated the East, and Luther the West. A bad preeminence in schism and heresy invests them with the sin and the shame of the two greatest breaches in the unity of the Church of God, the two widest inundations of spiritual death. Germany was first in the transgression, but England welcomed the example. The rebellion of Luther against the divine voice of the Church of God was eagerly followed by Cranmer and his fellows. The desolation of the sanctuaries of Germany was followed by the sacrilege of England. We were apt scholars in profanation, and ready disciples in unbelief. The soil was rank for the seed which was cast upon it. And from that hour England and Germany have gone steadily on side by side, in the work

* *Romans*, v, 12.

of destruction. The proud nationalism, the unbounded popular egotism of England, has joined with the rationalism and pantheism of Germany, in its warfare against the Catholic and Christian society of the world. They have waged a perpetual strife against the whole supernatural order, against the foundation of the faith and the organization of the Mystical Body. "Every spirit which dissolveth Jesus is not of God,"* and since the foundation of Christian Europe, no powers have developed a hostility so formal and so unrelenting to the reign of the Incarnate Word over the nations of the world. While Lutheranism was unfolding itself into its legitimate rationalism, Anglicanism generated its proper infidelity. And the two have united in producing the atheistic philosophy of Germany, which now is reacting upon England. It is well known that the English Freethinkers of the last century pushed still farther the German unbelief. The chief of the German rationalistic philosophers learned English, that he might read the infidelity of Hume. Such has been their mutual commerce of evil in the region of belief: If we would see what is the offspring of England and Germany in the region of the social and political order, we may take as example the United States of America at this moment. There we see the Anglo-

* I *St. John*, iv, 3.

Saxon race spoiled of the Christian and Catholic elements which made it supernaturally great. For material force and energy of will, the world has never seen anything to surpass it: but for abandonment of God and of the divine will, no nation has ever ventured so far. The people once so childlike in docility to the faith and Church of God, has now become by a bad preeminence the leaven of revolution and of rationalism in all the nations of the world. The dispersion of the Anglo-Saxon race is wider than the dispersion of Israel. Its imperial sway is wider than the dominion of any race known to history. If it were faithful to the grace of its regeneration, it might be at this hour the evangelist of the world; but, faithless as it is to the Church of Jesus Christ, it is the world-wide antagonist of His Vicar upon earth, and the prelude of the anti-christian power of the latter days.

But of this, time forbids me to say more: and I must return to the celebration of to-day. It begins under a happy augury.

It was to-day, some twelve years ago, that the Vicar of Christ gave back to the scattered members of the Church in England the perfect symmetry of the Catholic Hierarchy: to-day Pius the Ninth enthroned in the See of Westminster a Metropolitan, as of old St. Gregory enthroned St. Augustine in the See of Canter-

bury. The Church in England once more arose and stood upon its feet, organized by the word of God, and quickened by the spirit from the four winds. Steadily, surely, irresistibly, it is expanding its presence, filling up the perfection of its symmetry, and revealing its supernatural life.

To-day also there is with us, as the representative of Germany, the prelate of an ancient See, a son of St. Boniface, to unite with us in a renewed alliance of catholic love and zeal. He comes surrounded by the pastors of many churches to join with us in this labour for the children of our common race in London.

Another pledge, too, of this union must be recorded. The prelates and pastors of Germany, who met a few weeks ago in their yearly assembly, instituted a collection of alms to be devoted to the spiritual help of their brethren in London and Paris. Let us not be behind-hand in this labour of charity. As they have been forward and generous, we must be no less. You will not be wanting, but I trust prompt and abundant in your offerings for the completion and maintenance of this Church, to which the charity and piety of Germany has already largely contributed. And in this union of alms and of prayer we are obeying the appeal of St. Boniface, who, when he was in the midst of his apostolic labours, wrote to all bishops and pastors,

monks and nuns, and to all the faithful in England, to aid him with their intercessions.

From all this then we may learn two great truths of the supernatural order; the one, that the action of man without God is death, and spreads death upon the earth; the other, that the action of man with God is life, and gives life to man. Man can destroy, but God alone can raise to life again. In proportion as England and Germany have put forth their powers without faith in God and obedience to His Church, they have spread spiritual death among the nations of the world. In proportion as they labour in God and with God, they will restore again the dry bones to life. Of this St. Boniface is a luminous example. The source of all his power over men was his sanctity, and the source of his sanctity was his union with God. From his earliest childhood he had walked with God. All his intelligence was illuminated with the light of God, all his heart was filled and enlarged with the love of God, all his will was elevated and inspired by the will of God. He had become a temple and a sanctuary of the Holy Ghost: and therefore his words breathed life. The silent example of men possessed by the Holy Ghost has a power over the souls of men which nothing can simulate. It is a divine prerogative by which they quicken and raise, form and perfect the soul. All

things give way before them, all antagonists yield themselves, all barriers melt away: for the omnipotence of God is with them and works by them: and nothing is beyond their strength, for with God all things are possible.

And with sanctity came another gift which springs from it—the love of souls. The calm and the sweetness of the cloisters at Exeter and Nutsell could not bind the soul of Winfrid to the home of his childhood. There was stirring within him a power from the Sacred Heart of Jesus, the mightiest and the most unresting of all the motives which impel the soul of man. God had implanted in him the love of souls. The vision of his kinsmen according to the flesh, his Saxon brethren, lying dead in the wilds and forests of his fatherland, was always before him. His soul had no rest. God had shown mercy upon him, and he was their debtor. The dry bones of his race lay scattered far and wide in spiritual death. He thirsted to prophesy to them: to call upon them to rise in the name of the Lord, and to summon the spirit of life from the four winds to enter into the Saxon people. This it was which drove him forth with the intensity of a supernatural force. All alone he went forth, in a majestic self-reliance, poised upon God, into the midst of a heathen land. Life was not dear to him, and death was sweet for the souls for whom Christ died.

There was yet a third source of supernatural power which replenished the soul of St. Boniface—a filial and loving union with the Holy See. To him the will of the Vicar of Jesus Christ was the law of his life. Three times he went to Rome, that is, at every great epoch and event of his life, to derive from the Vicar of our Lord the light and power needed for his apostolic mission. It was at his second visit to the tomb of the apostle, that St. Boniface made a solemn consecration of himself to St. Peter. On the feast of St. Andrew, in the year A.D. 725, he wrote, and signed, and with his own hand placed upon the body that is above the tomb of the Apostle, the following profession and vow: “In the name of our Lord God and Saviour Jesus Christ, . . . I, Boniface, by the grace of God, bishop, promise to thee, Blessed Peter, prince of the apostles, and to thy successor Blessed Pope Gregory, and to his successors, by the Father, Son, and Holy Ghost, the Undivided Trinity, and by thy holy body, that I will maintain all fidelity and purity of the Holy Catholic Faith; and in the unity of the same faith, by God’s help I will persevere, in which all the salvation of Christians is contained: in no way, and by no persuasion, will I consent to anything contrary to the unity of the only universal Church; but, as I have said, I will render in all things

a faithful and pure conformity of obedience to thee, and to the good of thy Church, to whom, by the Lord God, the power of binding and loosing was committed, and to thy successors. And if I shall know of any bishops who violate the ancient statutes of the fathers, with them I will hold neither communion nor commerce, but I will hinder them, if I can; if not, I will denounce them to my apostolic Lord. And if, which God forbid, I in any way shall attempt anything contrary to this profession, I shall be guilty in the eternal judgment, and shall incur the punishment of Ananias and Sapphira, who dared to defraud thee.”*

On such a life the crown of martyrdom descended as its proper end. This martyr's will which forced him from the cloisters of Exeter, carried him forth again from his archiepiscopal throne at Mentz. He could not rest while souls were yet to be saved. Like the Good Shepherd, he left his flock in the fold, to find the sheep that were lost. Though full of years, and of the glories of an apostolic life, he could not endure even the peace which closes an aged pastor's life. He chose his successor, and descended from his archiepiscopal see, that he might once more go forth into the plain of the dry bones. God was calling him to his glory, and to his reward. The time of his dissolution was near at hand.

* *St. Bonifacii Opera*, vol. ii, 9.

It was at Dockum, on the eve of Whit-Sunday, to which he had a special devotion, that he had prepared to give confirmation to the newly baptised. A tent was raised as a sanctuary, and all was prepared for the sacred offices, when a band of heathens rushed upon him. He would suffer no hand to be lifted in defence, but with an inflexible courage and a supernatural joy, he gave himself as a sacrifice for the souls of his children. After his death a volume was found sprinkled with his blood. It was the book of the Canons of the Holy Catholic and Roman Church, which he received from the Vicar of Christ, when on the tomb of the Apostles he promised the pure fidelity of his heart and life.

Such, then, are the conditions by which we may give life to souls dead in sin. By these, and by no others, can we prevail,—by sanctity, by love of souls, by union with the Vicar of Jesus Christ, and by a martyr's will, though we be never called to the martyr's crown or conflict.

There remains but one word more. The celebration of to-day is marked by a singular fact, not borrowed from distant history, but from our own time and the context of our common life.

Seventy years ago, when this Church was first built, it was opened as a place of worship for a

dissenting sect, now hardly existing. There was present then a boy of ten years old, a kinsman of him who preached that day. The preacher congratulated his hearers that the darkness of Popery was vanishing away before the advancing light of the Gospel. That boy is again here to-day, a man of eighty years, and not only here, but of the household of faith. In the interval of time he has been baptized by the Holy Ghost, and illuminated with the knowledge of the Son of God. He has learned to know that what the world calls Popery is the true faith of the Incarnate Word. He is here to-day as a Catholic to witness a second opening of this Church to be a sanctuary of the living God.

Within the term of one such life what events are compressed. One extreme of it rests upon the year when London was tormented and degraded by the No Popery riots, when the infuriated populace streamed through the streets to sack and burn the Catholic Churches, when the Catholic Bishop was sought for, as St. Boniface by the heathen, to take his life; the other extreme rests upon this day, when the Church comes forth in all its power and freedom. In the interval what events are to be found? The Emancipation and the resurrection of the whole Catholic people of this Empire as from the grave,

the abolition of penal laws, and their restoration to the social and political life of this English race. Next, the organization of the Catholic Hierarchy, with all the exuberant life which goes out of it on every side. Who could then have foreseen such manifestations of the power from on high? And if one life has seen such things, what may not some of you yet live to see? There may be some here to-day who shall be witnesses of a change, which if I were to attempt to describe, you would think me beside myself. There are agencies and powers in full operation, the effects of which as yet are not perceived. But two things are already manifest; the one, that all fragmentary forms of Christianity are falling piecemeal, and resolving themselves into dust. The touch of death has been laid upon them, and they are obeying the law of their own nature. They spring from man, and, as all human things, they contain the principles of their own dissolution. The other, that the Church of God is expanding with a steadfast and majestic advance, multiplying itself on every side, and prevailing over the reason and the hearts of men. The word of God and the Spirit from the ends of the world have entered into England with all the weight and power of an irresistible tide. It is like the encroachments of the

sea. And as all antagonists dissolve and pass away, leaving the earth strewn with fragments of their lifeless forms, the Church of God stands alone, the living and life-giving among the dead. When and how these things shall be, we know not, but I also may say, in the words of our Divine Redeemer: "There be some standing here who shall not taste death till they see the kingdom of God coming in power."¹*

* *St. Mark*, viii, 39.

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